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THE INVESTORS.

By next July the cog-wheel railway from

Manitou to Pike's Peak will be open for

travel. The road-bed, begun last September,

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about a mile on the summit. None but those

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in constructing this road, over nine miles in

Zion's Herald

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THE CURRENT ISSUE.

The second in the series of educational articles ap-
pears on the first page—Wesleyan University, with
its history and growth. It is a paper published by request of the
Springfield District Ministerial Association.
The first installment of a valuable paper on "Call
to the Ministry," by Prof. L. T. Townsend, also has
place on the same page.
On page 2, under the head "Sanctification," Dr. L.
W. Mumford provides a summary of a Bible reading on
that subject, given by him during the recent revival
meetings in Somerville.
Rev. T. W. Bishop reads "Across the Sea," a very
entertaining and sprightly account of some of his im-
pressions and experiences in England—more of which
will appear later.
Rev. Garrett Beckman defines in unmistakable
terms "The Preacher's Place in the Conflict with the
World."—a paper published by request of the
Springfield District Ministerial Association.
"Ex," tells us "More about Methodist Folk and
Facts in New Hampshire."
Others of "Trial Size" boys will appreciate Mrs.
M. M. Smiley's vivacious talk on that troublesome topic,
on page 6; and "Our Duty to Railroad Men" is a
paper in season" by H. E. S.

The Outlook.

The new monitor, "Miantonomah," has been
mentioned as the probable training-ship for
the rapidly-recruiting naval militia. She will
be ready in July. Maine, Massachusetts,
Rhode Island, New York and Pennsylvania
have each organized corps of these coast-
defense sailors, and it is proposed to order them
successively to New York for training and to
station the new ship in that harbor for the
purpose.

The Missouri anti-trust law has been pro-
nounced unconstitutional on a recent test
case. This is bad enough, but it is more than
that that the law on its passage was "doctored"
with this purpose in view. Seeing
that some such enactment was demanded, its
opponents contrived to frame it in such a
way that while it looked stringent and sup-
pressive, it could not endure legal scrutiny.
Such a base and outrageous thwarting of the
popular will deserves the sharpest rebuke, and
demands the promptest rectification.

The carpenters are to take the lead in this
city in inaugurating the movement to reduce
the work-day to eight hours. On the first of
May they propose to insist upon their demand,
or, if resisted, to strike. In the latter case
they expect the support of their national
trade union and also of the American Fed-
eration of Labor. The carpenters of Chicago
have also united in the determination to es-
tablish the short day. They will demand,
after the 7th of April, forty cents an hour, or
\$3.20 for their day's wage. Evidently the
period of agitation by the friends of this
movement is past, and the period of struggle
is beginning. The fight will be obstinate
and prolonged.

There seems to be no practical difficulty in
the way of carrying out the scheme of the
Postmaster General for a government tele-
graph. A syndicate representing the Patten
Multiplex Telegraph System has offered to
establish postal lines at the terms and rates
proposed by Mr. Wamamaker, or a uniform
rate of 25 cents a message. The inventor of
this system claims that the carrying capacity
of one wire under his appliances is equal to
eight or even twelve wires under the present
Morse system. To establish it under the pro-
visions of the postmaster general's bill would
cost about \$7,000,000. The system has been
in successful operation in New York and
Philadelphia for the past six months.

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Manitou to Pike's Peak will be open for
travel. The road-bed, begun last September,
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about a mile on the summit. None but those
familiar with Rocky Mountain travel can form
an adequate idea of the difficulties surmounted
in constructing this road, over nine miles in
length, and rising to an elevation of 8,000 feet
above the starting-point. It has, however,
been accomplished, and tracks and rolling
stock are all provided. How enchanting and
sublime will be the sunrise view to those who
are privileged to see it from this lofty dome!
While we write, the news comes that engi-
neers across the sea are busy with plans for
scaling the Jungfrau and laying a road-bed to
its summit of 13,670 feet. No scheme seems
to be too daring in this age of extraordinary
enterprise.

The debate on the Parnell Commission re-
port in the House of Commons came to an
end last week. Mr. Morley's amendment, to
the effect that the House reprobates the ca-
lamitous charges brought by the London
Times against Mr. Parnell, was voted down
notwithstanding Mr. Gladstone's powerful
speech in which he analyzed the report of the
judges and denounced the Conservative lead-
ers for their share in the enormous wrong in-
flicted upon the great Irish leader. More bit-
ter and scathing still was the protest of Lord
Randolph Churchill. But notwithstanding the
impassioned demand for justice from Mr.
Parnell and his friends, the report of the
Commission was adopted, and the Times es-

capies without censure. There are signs,
however, that the Tory ministry has had its
day—that their defeat and a general election
are events in the future.

Among the many hoped-for results of the
Pan-American deliberations is the adoption
of some plan for settling all disputes—par-
ticularly among the Spanish-American republics
—by arbitration. The voluntary renuncia-
tion of warlike methods of adjusting differ-
ences among these jealous and fiery States, and
the resort to arbitration, would secure a more
enduring prosperity than any possible com-
mercial tie. South and Central America
would be a good field in which to inaugurate
a method of settling international controver-
sies, which, we fondly hope, will some day
become universal.

For the fourth time M. de Freycinet has been
honored by appointment to the presidency of
the French ministry. His cabinet contains
none of his associates in 1886; but M. Con-
stant, who resigned from the Tirard cabinet a
few weeks ago, returns to office, this time,
however, not as foreign minister, but as min-
ister of the interior. M. Fallieres is also re-
tained. The new minister of foreign affairs is
M. Ribot, who assumes this important por-
tfolio for the first time. The late cabinet owed
its downfall, it is said, to the free trade doc-
trines of Premier Tirard and at least two of
his colleagues. It held power, however, for
thirteen months, and successfully grappled
with the Boulanger movement and carried
through with great élan the International
Exposition. It did much towards conserving
and solidifying the national government.
The policy of the present ministry, like that
of the Chamber, favors protection.

The purchase of the Chicago, Burlington
& Northern road by the Chicago, Burling-
ton & Quincy, which was practically consum-
mated last week, is hailed with great joy by
railroad men, as removing the chief distur-
bing factor in the Western system. Built in
1880 by "insiders" of the Quincy road, who
bought a third of the stock, the Northern has
not earned fixed charges, and has simply
played the role of freebooter, cutting rates
and precipitating railway wars. Under the
old "pooling" system the road had a trans-
ient success, and its stock touched 97, but
the passage of the interstate law and the con-
struction of the "Soo" road caused a shrink-
age, and the quotation fell as low as 30. Much
of its "buccaneer" financing has been at-
tributed to the purpose of its officials to com-
pel some company to buy the road. The
Quincy corporation has finally decided to fa-
ther its own offspring, and there is now "a
clear atmosphere out West."

The Labor Conference at Berlin was formally
opened on Saturday. The Prussian Minister
of Commerce, Baron von Berlepsch, wel-
comed the delegates, and was elected presi-
dent. The sessions will be secret. Not much
is expected from the Conference in the way
of direct benefit to the workmen. The
latter themselves have no confidence in it.
One of the delegates even, M. Jules Simon,
has publicly intimated that "the differences
in the characters, climates and resources of
the various European nations" are too wide
to make any agreement possible as to the
hours of daily labor. The faint hope that
Emperor William might possibly have some
surprise in store of the nature of a proposal
for disarmament, is dissipated by the state-
ment that "the great increase in the Russian
and French artillery compels him to demand
an addition of 74 field batteries of 40,000
men." There can be no effectual alleviation
of the condition of the workmen so long
as such hosts of them are forced into armed
idleness, and the rest are taxed to desperation
for the maintenance of the enormous and
ever-growing military establishment.

The extraordinary action taken by the Boston
Executive Business Association in favor of
free ships has been adversely criticised by the
New England Ship-owners Association, which
condemns the proposed policy and declares
that it "does not correctly voice the sentiment
of the business men of this city, this State, or
of New England." Apropos to this discus-
sion a committee of the Pan-American Con-
gress "recommends the establishment of a
subsidized fast bi-monthly passenger, mail
and freight steamer service between the
United States and Rio de Janeiro, Montevideo
and Buenos Ayres; also an auxiliary bi-
monthly freight line. The contracting gov-
ernments are to contribute aid to the fast
lines in the following proportions: The United
States, 60 per cent.; Argentine Republic,
17 1/2 per cent.; Brazil, 17 1/2 per cent.;
Uruguay, 5 per cent. In consideration of the
higher aid to be paid by the United States, the
contracting parties are to accept only vessels
constructed in this country." Further, Mr.
Stevens, an American merchant resident in
Montevideo, in reply to a correspondent of
the New York Tribune, who asked, "What
would be the effect upon your business if a
direct American line were established between
New York and the River Plate?" replied: "It
would be doubled in a year. If I could tell
my customers that the orders would go up by
direct mail and the goods be brought out by
the first steamer, I would be able to sell two
cases where I now sell one. Six or seven
months are now required to bring goods from
the United States by sailing vessel to this
market, whereas merchants can get what they
want from European ports in ten or twelve
weeks. The establishment of direct mail and
transportation communications with New
York would remove the chief obstacles to the
development of American trade. I have no
hesitation in saying that my own business
would be doubled in twelve months." It is
becoming daily more evident that the only
way of competing successfully for the vast
South American trade is by building and sub-
sidizing our own ships.

WESLEYAN UNIVERSITY.

THE history of the origin and growth of
Wesleyan University has been often told.
Each decade, however, brings forward a gen-
eration of young people to whom this history
is entirely new. That it is called for again is
certainly a favorable omen, inasmuch as the
realization of the future of Wesleyan is
largely dependent upon the knowledge and
appreciation each generation has of what it
has done and what it can do.

On its material side its history is much like
that of most denominational colleges—a his-
tory of small beginnings, of great discourag-
ements, and of constant struggle with poverty.
Chartered in the year 1831, and opening its
doors to receive students on the 21st of Sep-
tember of that year, an inventory of its outfit
would have shown property valued at \$30,000,
and an endowment pledged of \$4,000. An
inventory at this hour would show build-
ings, grounds and apparatus valued at \$500,000,
and an endowment just above \$1,000,000.
Its library of 38,000 volumes, laboratories and
observatory, well equipped, and its faculty
numbering in all twenty-one, place it in the
front rank among American colleges. No one
can tell the story of the sacrifices, the prayers,
and the heroic giving that have entered into
the struggle to carry Wesleyan on to this
hour. It may now be assumed that she has
a "physical basis of life" that warrants the
largest hopes for a most vigorous future.



PRESIDENT RAYMOND.

President Bradford P. Raymond was born in
Stamford, Conn., April 22, 1846. He gradu-
ated at Lawrence University in the class of
1870, and after a course in theology at Boston
Theological Seminary, served six years as pas-
tor in the New England Southern Conference.
After a year of study abroad, and during the
third year of a pastorate in Nashua, N. H.,
he was called to the presidency of his alma
mater. Here he remained six years. He was
elected to the presidency of Wesleyan in Sep-
tember, 1888, and took up the work in Sep-
tember, 1889, at the opening of the college
year.

We cannot stop to call the roll of honor.
But as we turn to look at the inner life of
Wesleyan, we mention the names of two men
prominent in the earliest years of her history.
In the college library may be seen "the outfit
in which he [Rev. Laban Clark, D. D.] used
to ride his early circuit—saddle-bags, whip
and homespun suit—deposited in a chest
made from the wood of the first Methodist
church in America." Methodism had done its
work on horseback up to this hour. These
sacred relics as they lie here in state mark the
year of transition from the old to the new.
Dr. Clark, like the true prophet, foresaw the
exigencies of the time. The qualities of the
young denomination are to be put to the test.
The permanence of its work must be assured
by the establishment of permanent institu-
tions, and especially of educational institu-
tions. The early itinerant in his homespun
habit ("Solomon in all his glory was not ar-
rayed like one of these") on horseback was
not the symbol of permanence. Learning that
the military academy located in Middletown
could be purchased, he immediately made
himself responsible for the money, carried the
matter before the church, secured the needed
help, and well may be called the "father of
Wesleyan University."

The name of the first president,
Wilbur Fisk, must also be mentioned. When Cokes-
bury College burned in 1795, Asbury wrote to
a friend saying: "The Lord called not the
Methodists to build colleges." More than
twenty-five years elapsed before anything
was done to meet the demands of higher
education. The people were generally of the
opinion that there was more evil than good in
the colleges. The students of the various
colleges of New England were nearly all un-
believers. Dr. Fisk's mother warned him, as
he valued his soul, against entering the educa-
tional work. And yet, rising above all the
discouragements with clearest insight and
sublime faith in the Gospel, he insisted that
these schools ought to be the very centre of
revival influences. As one reads his life, he
could easily believe him to be a man living in
the ninth rather than the fourth decade of
this century. He sees clearly that the great
desideratum in a college is the great teacher.
The consideration he gave to the natural sci-
ences and the modern languages, his theory
of government, and his idea of the religious
possibilities of the college, show him to have
been untrammelled, broad-minded and clear-
headed. He fought the battle with poverty
and with prejudice and fear for Wesleyan
University, and died with this prayer on his
lips: "Oh, if I could feel that our people—
our brethren in the ministry—were alive to

the interests of the University, how it would
cheer my departure!"

His central idea was, that the highest cult-
ure and the deepest piety must be wedded in
these educational institutions of the church.
This thought appears again and again in his
writings, and among the memorable words of
his last days were these: "Education must
go hand in hand with religion, or the world
will never be converted without a direct mir-
acle from God."

Wesleyan has been one of

The Most Conservative of Our Colleges.

It was not easy to bring the minds of either
trustees or faculty to the changes that must
come. Dr. Curry, the great editor, massive
and mighty, did not take kindly to any mod-
ification of the curriculum. It was a very
hesitating vote that admitted women to the
privileges of the college. New departures in
the line of schools of law, medicine and the-
ology were early proposed to President Fisk,
but were not favored. They were too expen-
sive. And yet changes have been going on.
The work in science has been extended;
elective work is liberally provided for in the
last two years of the course; the young ladies
are here, in their own home, and are demon-
strating every day the wisdom of the vote
which opened the halls of Wesleyan to them.

The work done at Wesleyan has always
been thorough, and of a high grade. What-
ever may have been the limitations in appli-
ances, the standard has been high from the
first. Located in the midst of the best col-
leges of New England, it was necessary to
keep her requirements well to the front along
with these colleges. And although the num-
ber of students has never been large—the
average of her classes being twenty-seven—
she has exercised a most potent influence, es-
pecially through the schools and pulpits of
the denomination, for the best work. Her
graduates have given more than six thousand
years of service as teachers. There is scarce-
ly an institution in the denomination that is
not indebted to Wesleyan for traditions,
methods, and teachers. She has gone into
all the world through her alumni, urgent
ever, with demands for the best work and
stubborn in adherence to these demands. She
has given to the world not less than ten
thousand years of ministerial work. These
results are not such as can be weighed on
hay-scales, or made apparent to the senses,
but they are the most real, the most enduring
and valuable by far, that any institution has
given or can give to the world. They justify
the faith of Fisk in the schools of the church.
The steady growth of her classes from six in
1833 to forty-five in 1886, like that in build-
ings, in library, in faculty and endowment—
and this notwithstanding the multiplication
of schools of every grade in the denomina-
tion, and notwithstanding her rigid adherence
to purely college work—and the growing in-
fluence of her alumni, especially in the schools
and the pulpit, show the quality of her work
in the past, and warrant the highest hopes
for the future.

What of the Future?

As the preparatory schools made the college
a necessity, so have the colleges made the
university a necessity, and into that
field of higher work, so attractive and so full
of promise for the future, both of the state
and the church, Wesleyan is about to enter.
She is just becoming conscious of her powers,
and is delighted with the prospect of a free
use of them. Let it not be supposed that
anything will be rashly done. She believes
in evolution—of a certain type—rather than
revolution, and proposes to provide the con-
ditions for the best work possible in the lines
she will take up. During the present year
there has been quite a large number of appli-
cations for post-graduate work. For such as
are ready to do resident work courses will be
laid out and be carried out. Several such ap-
plicants are at hand, and will take work in
biology and chemistry. Actual demands for
resident work will be met. Facilities will be
provided as the demands grow, in all the lines
of work belonging to the "philosophical fac-
ulty," as understood in the division of labor
in the German university; and the history of
the past is the warrant offered for the work of
the future.

The recent gift by Dr. Ayres, of \$250,000,
and the movement initiated by the trustees
to add another \$250,000 to that sum, have in-
spired new life, and awakened among all the
friends of the institution the largest hopes
and very great activity for the realization of
these hopes. The alumni were never so con-
fident as now, the trustees never so confi-
dent, the appliances never so adequate, the
endowment never so great. Some improve-
ments will be made this year. Provisions for
heating all the buildings from one plant are
under consideration. A new dormitory, new
gymnasium, and a hall for chemistry and
biology, are among the demands that must be
met in the near future. By faith we see these
buildings, now growing to beautiful and
stately proportions, and by faith we dedicate
them to the ideal of President Fisk, to the
cause of humanity and the triumph of Chris-
tianity. This good work Wesleyan wel-
comes all coadjutors that strive for the real-
ization of that sublime ideal.

CALL TO THE MINISTRY.

PROF. L. T. TOWNSEND, D. D.

IN what consists the call to the ministry? Is
it a question that has been asked so frequently
that we shall be pardoned for repeating in the Her-
ald the answer usually given.

By way of general definitions we may say that
there are three views of the call to the ministry. The
first is termed the *practical*. A person in this instance
is selected for the ministry by church authorities; and
of hands of ordained persons are placed upon his head,
and, as is thought, by some sort of sacred influence,
has come down in continuous succession from
the apostles, the candidate is no longer a laic, but a
divinely-authorized minister. The call of these func-
tionaries of the church represents the call of God.
The Roman Catholic Church holds most tenaciously
this practical theory.

The second view of the call to the ministry is

termed the *professional*. In this instance a person
chooses the ministry for a life-work and livelihood
much as other persons choose the medical or the legal
profession. The ministry is a simple matter of busi-
ness. Our more liberal Unitarian and Universalist
people regard in this light the call to the ministry,
with which God, as is said, has nothing more to do
than He has with any other vocation. In the early
history of New England, especially just before the
revival under President Jonathan Edwards and his
co-laborers, many men entered the ministry in this
professional way. Not infrequently men with no
Christian experience were found in the ministry. In
the great revivals the names of ministers appeared
among the converts; and these reports did not appear
to have created any surprise or comment.

It is fitting, at this point, to call the reader's at-
tention to what some of our authorities have said bear-
ing on this subject.
The third view of the call may be designated as the
evangelical. As to what is involved or implied in
this call there has been considerable discussion. How
manifest to the candidate the call should be, is a
question that has been answered in various ways.
The opinions advanced concerning it have resulted in
no small amount of confusion. We hope, while con-
fining attention to this species of the call to the min-
istry, that we shall not add to the existing confusion,
though it is possible we may.

Our revered Bishop Simpson, wise in all his admin-
istration and utterances, doubtless gave expression
to the views of many of our leading preachers in the
following words:—

"When God designs a young man for the min-
istry, wherever he may be, he will touch the heart of
the church. The young man may try to keep the sec-
ret in his own bosom, but he cannot succeed. It will
be just at the close of a prayer-meeting—an old ser-
vant of Christ will come to him and say: 'Brother,
has not God a work for you to do?' He may be
walking in the street, and some friend will come
and take him by the arm, and say: 'Brother, I think God
has a work for you to do.' And oh! sometimes it
goes through his soul like an arrow, and he is ready
to cry out: 'O my enemy! hast thou found me
out?' The church calls him—he recognizes God's
work in his heart, and the work God has for him to
do. Now, when the church opens the way, let him
obediently go forward, and if he is urged to preach,
let him try, in the name of God."

"And yet, in our own convictions, we are liable to
mistake, and the church herself may make a mistake.
We need something that is unmistakable. When,
then, you have had the conviction personally, and
when, in obedience to the call of the church, you have
tried to preach, let me ask does the tear run down the
cheek, does the sob break from the heart, does the
stiff knee bow, is the sinner awakened, is there a
voice, Men and brethren, what must we do to be
saved?—these are the evidences that come down from
Jesus Christ; but what the minister wants particu-
larly is to have his diploma signed of God. I love
the schools of men, but give me, as a minister, the
handwriting of God, and he will be able to sign his
own converts, and say: 'Here are my letters of com-
mendation—they are living epistles, known and read
of all men.' Not until a man has fruits of his min-
istry has he indisputable evidence that he is called of
God. And when he has this evidence, I think he has
no need to fear. His call is clear. God lifts him up
in the sight of men, sets him apart, gives him a com-
mission, and sends him forth to speak all the words
of this life."

Our honored Bishop was right in saying that one's
convictions are liable to be mistaken, and that even
the church herself may be mistaken. And might he
not have added that other indications likewise are
not always infallible? Would he not have been correct
in saying that sometimes one while preaching may
cause the tear to flow, the sob to break from the
heart, and the knee to bow, and still there be no call
to the ministry? Hypocrites, while such, are not
called to the ministry; still they have produced all
these effects, and men under their preaching have
been converted. Indeed, you will find more failing
tears and heaving breasts in theatres than in our
churches. Tears are cheap, and sighs are very com-
mon, and sometimes are no more religious than the
headache.

In the Liturgy of the Episcopal Church, the first
question which is proposed to the applicant for ordi-
nation to the ministry is, "Do you trust that you are
inwardly moved by the Holy Ghost to take upon you
this office and ministration, to serve God for the pro-
motion of His glory and the edification of His peo-
ple?" This language is guarded, so much so that it
does not answer the perplexity which stands in the
way of not a few young men who are on or near the
threshold of the Christian ministry. What is meant
by being "inwardly moved by the Holy Ghost," is
the very question for which a satisfactory answer is
desired.

Our own Methodist Discipline, too, speaks wisely
but guardedly. Under the heading, "The Examina-
tion of those who Think they are Moved by the Holy
Ghost to Preach," the Discipline says:—

"In order that we may try those who profess to be
moved by the Holy Ghost to preach, let the following
questions be asked, namely:—
"I. Do they know God as a pardoning God? Have
they the love of God abiding in them? Do they de-
sire nothing but God? And are they holy in all
manner of conversation?"

"II. Have they gifts (as well as grace) for the
work? Have they (in some tolerable degree) a clear,
sound understanding; a right judgment in the things
of God; a just conception of salvation by faith? And
has God given them any degree of utterance? Do
they speak justly, readily, clearly?"

"III. Have they fruit? Are any truly convicted
of sin, and converted to God, by their preaching?
As long as these three marks concur in any one,
we believe he is called of God to preach. These we
receive as sufficient proof that he is moved by the
Holy Ghost."

There is nothing here said of the terrible work of
which some men speak unless they preach the Gospel.
Nothing explicit is said as to what the movement
by the Holy Ghost is. The inquiring young man is
still befuddled. He confronts him that need ex-
planation. He knows of some preachers who feel
God's pardoning love, who also have "gifts" and
"fruit," yet have come to doubt their call to the
ministry. Others he has met who have no very man-
ifest "gifts," and not much "fruit," and yet they
talk as if they are perfectly confident of having had
a call to the ministry. These facts increase the bewil-
derment of the inquirer until he knows not what to
do or think.

One of our most worthy Bishops lately used these
words before a Conference where he was presiding:

"I have a son. I do not know what he will be. If
God should call him to the ministry, I shall be glad.
But I wish men to keep their hands off; he must be a
God-made, not a man-made, minister." These are
very remarks as far as they go, but the troublesome
question is not touched. How shall that son know
whether or not he is a God-made minister?
Therefore, in the absence of explicit definitions and
in the midst of many conflicting testimonies and of
various personal experiences and of much counsel
and advice, what shall be said to the young man who
does not know how to interpret his drawings toward
the ministry, and whose experiences and convictions
thus far are not of the same type as those of some
one who ventures to give him infallible opinions as
to the definiteness and loudness that should charac-
terize a call to the ministry?
[To be continued.]

The Religious World.

—Canon Westcott has been appointed Bishop of
Durham.

—Philip Phillips is lecturing in Ohio on "Chariot
of Song around the World."

—On a recent Sunday 68 persons united with the
Lutheran Church of Waynesboro, Pa.

—The Central M. E. Church of Bridgeton,
N. J., is to have a set of chimes costing \$5,000.

—Rev. A. J. Brockway has accepted for the
summer the American chaplaincy at Lucerne, Switzer-
land.

—The number of students now in Hartford The-
ological Seminary is the largest on record—94, two
of whom are ladies.

—Twelve thousand dollars have already been
secured toward a \$25,000 temple for Cheyenne
(Wyo.) Methodists.

—About 230 conversions are reported at the
First M. E. Church, Chattanooga, Tenn., of which
Rev. A. B. Riker is pastor.

—The Woman's Board of Missions of the M. E.
Church, South, will soon establish a missionary
training school at Kansas City.

—Rev. Thomas R. Slicer, of the First Unitarian
Church, Providence, R. I., has accepted a call to the
Unitarian Church in Buffalo, N. Y.

—The new church soon to be erected in Brook-
lyn, N. Y., by Rev. S. B. Halliday's congregation, is to
be called the Beecher Memorial Church.

—Mr. G. W. Pitcher, of Carnarvon, Iowa, has
left by will to the American Bible Society property
estimated to be worth from \$20,000 to \$30,000.

—As a result of the extra services held in the First
Church, Columbus, O., of which Rev. Dr. Wash-
ington Gladden is pastor, over fifty persons were con-
verted.

—Col. James Lansing, one of the founders of
Methodism in Otago County,

Miscellaneous.

RENUNCIATION.

All that he hath of him who all resigns
Our Lord requires, He hates not the price!
Precious must be the oil of sacrifice,
To feed the flame that for His altar shines.
His hand directs the process that refines,
Distilling pure by drop with slow device,
Till white and pure the lambent flames arise,
And anguish has fulfilled its high designs.

Vainly doth reason strive to grasp the plan;
The finite soul alone in awful space
Misses the dew, till faith beholds the face
Of One who took on Him the guise of man,
Who measured suffering as spirit can,
And sin as one who needs no pardoning grace.
Thick darkness is the Father's hiding-place;
Light in the Son no earthly cloud need ban!

Could mortal love so deal with well-beloved?
Lose not thyself on doubt's unsounded sea,
Whose whispers round this finite sense will be
Misleading ever. Something thou hast proved
Mid swirling changes—clasp some truth un-
moved?

Let this the hiding of thy comfort be:
"Who spared not His own Son." Speak, soul of mine,
Shall love spare thee which spared not the divine?
—CHARLOTTE M. PACKARD, in S. S. Times.

SANCTIFICATION.

REV. L. W. MUNN, D. D.

[The following is a summary of a Bible reading on the above subject, given during the recent revival meetings in Somerville.]

A few definitions:—*Justification* delivers from the guilt of sins (Acts 13:39; Rom. 3:21-28). *Regeneration* delivers from the pollution of sins (Titus 3:4-6; 2 Cor. 5:17). Those who in their teaching and preaching make a specialty of the doctrine of sanctification, speak of a justified man, and a sanctified man, but seldom speak of a regenerated man. Now, no man was ever justified who was not, also, regenerated. In regeneration we "become partakers of the divine nature" (2 Peter 1:4). Can one be polluted who is "partaker of the divine nature"? In regeneration we become "sons of God" (Gal. 3:26). As sons of the Holy Spirit dwell in us (1 Cor. 6:19, 20), (a) as Witness (Rom. 8:14-19; Gal. 4:6); and (b) as Seal and Earnest (Eph. 1:13, 14). Is it conceivable that the Holy Spirit, can, or will, dwell in a polluted temple? Let us not minimize the work of the Holy Spirit in regeneration, in our efforts to magnify His work in sanctification. Sanctification delivers from the domination of sins (Rom. 8:14, R. V.; 6:11-14).

1. God's Word commands the believer to be sanctified. (See Lev. 11:44; 1 Thess. 4:3; 1 Peter 1:13-16; etc.). The believer who knows the will of God in this matter, and refuses to obey, may reasonably suspect that he is not Christ's disciple. (See John 8:31.)

2. An unsanctified person cannot be used of the Lord. (See Ex. 29:44; John 17:19; and 2 Tim. 2:21.) God doubtless overrules in the lives and doings of unsanctified people; but He can no more use them than He could have used Aaron and his sons, unsanctified, in ministering in the priest's office.

3. The Hebrew word *quadesh* means "to separate—to set apart." So, also, the Greek word *hagiasmo*. These words, as they occur in the Bible, are almost always rendered "sanctify." Therefore sanctify means "to separate—to set apart." Aaron and his sons were separated to the priest's office—hence, sanctified. The Tabernacle was set apart for the purposes to which it was appointed of God—hence it, also, was sanctified (Ex. 29:44).

"Which also King David did dedicate unto the Lord," etc. (2 Sam. 8:11). The word "dedicate" is *quadesh* in the Hebrew.

"Notwithstanding no devoted thing . . . every devoted thing is most holy unto the Lord" (Lev. 27:28). The word "devoted" is *chorem* in the Hebrew. In Micah 4:13 it is rendered "consecrate." We know, therefore, that when a justified and regenerated man wholly yields himself to God in dedication, that he may be devoted to such work as the Lord shall appoint, as He shall work in him, "both to will and to work for His good pleasure" (Phil. 2:13, R. V.), that such an one is sanctified.

4. Our moral state is affected. Christ dominates in the life of a sanctified man (Rom. 8:1, 2, R. V.). He is dead unto the world and the world is dead unto him (Gal. 6:14). He can say, "Alive no longer am I, but alive in Christ in me, and the life which I now live is the flesh [Note, it is still in the flesh], I live by the faith of the Son of God, who loved me and gave Himself for me" (Meyer's rendering of Gal. 2:20).

It must not be thought, however, for a single moment, that the "natural man," the *sarx*, is annihilated in sanctification. If it were, if sanctified, we never could be tempted, and thus we would occupy a higher plane of moral life than Jesus while on earth; and the children of sanctified parents would not have a sinful nature; so that, by natural generation, we would get more than we get in regeneration; and it would not be necessary to "be born again," in order to "inherit the kingdom of God."

What is meant by

The "Natural Man?"

The natural man is what we were before we were regenerated. We then had bodies of flesh and bones. We have the same bodies after sanctification. They are the result of natural generation and development. We will never be rid of them, with their inherent weaknesses, until they return to the dust, or we receive our glorified bodies. In these bodies the appetites and passions are rooted. When these dominate in our lives, we "live after the flesh." In regeneration a new life is introduced—we are "born again;" "made partakers of the divine nature;" become "new creatures" [creation]; loving the things we once hated; hating the things we once loved. In sanctification this life so dominates that we "adorn the doctrine of God our Saviour in all things" (Titus 2:10). While through Christ's death and mediation (1 John 2:1) we are saved from the guilt of sin in justification, and from spiritual death in regeneration, in sanctification we are saved through Christ's life (Rom. 5:8-10); the living Christ is revealed in us by the Holy Spirit (Gal. 1:15, 16); sin will not reign in our mortal bodies, that we "should obey it in the lusts thereof" (Rom. 6:12); and, "now being made free from sin, and become servants to God, ye [we] have your [our] fruit unto sanctification, and the end eternal life" (Rom. 6:22).

If the natural man were destroyed, we would be but mere automata, and not need the grace of God. Paul's thorn in the flesh was not removed; but grace was given. It

is ten thousand times better to have the thorn and the grace, than no thorn and no grace.

Since the natural man is not annihilated in sanctification, such a thing as absolute moral perfection is not known to mortal man. The weaknesses of our bodies, and ignorance of our minds, make it impossible that it can be so. John Wesley once said, "I believe there is no such perfection in this life as excludes these involuntary transgressions which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. And these mistakes will frequently occasion something wrong in our temper, words and actions. For want of better bodily organs, we must at times think, speak and act wrong. Therefore sinless perfection is a phrase I never use, lest I should seem to contradict myself. I believe a person filled with the love of God is still liable to involuntary transgressions."

But it may be asked, How about these passages—"Because as He is, so are we in this world" (1 John 4:17); "And to present you faultless [without blemish] before the presence of His glory" (Jude 24)? These refer to our standing, who trust wholly in Christ—"That we may present every man perfect in Christ" (Col. 1:28). Any one declaring himself to be as Christ, in the absolute perfection of His moral state, would be uttering blasphemy. When the believer, with all his weaknesses and shortcomings, yields himself to God as alive from the dead, and trusts wholly in Christ, God sees him only in Christ; he has the same judicial standing as Christ—therefore may such an one say, "As He is, so are we in this world."

But some say, "This teaching allows a man to live as he pleases." As long as man is a free moral agent, he will live as he pleases. If he is a child of God, he will please to obey his Heavenly Father. "If any man have not the spirit of Christ, he is none of His" (Rom. 8:9). "If ye abide in My word, there are ye truly My disciples" (John 8:31). "Every branch in Me that beareth not fruit, He taketh it away" (John 15:2).

It has been charged by some who are prominent in the so-called "holiness movement," that certain "prominent evangelists," who "hold large union meetings, teach that a man, by believing on Christ, secures judicial standing before God, and, no matter what kind of a life he may subsequently live, his standing remains the same." No "prominent evangelist" is teaching any such monstrous error. This is a "man of straw" these brethren are fighting; and, judging from the amount of fighting some of them are indulging in, we may conclude that the natural man in them is not only not annihilated, but is not even suppressed. They bear false witness against the brethren who make this charge.

A man who has judicial standing before God will not only abhor sin and desire deliverance from its domination, but, if betrayed into sin, he will, at once, in sorrow and repentance, ask his Heavenly Father's forgiveness, uncovering and forsaking it. If he does not, he may, according to the above Scriptures, and others that might be cited, conclude that he has no judicial standing before God.

The Method.

1. God sanctifies—1 Thess. 5:23.
2. In Christ—1 Cor. 1:30. We are never taught, in the Holy Scriptures, to seek after sanctification—or a "second blessing"—but for Christ. Receive the Blessing, and the blessing follows.

3. By the Spirit—2 Thess. 2:13.
4. Through the truth—John 17:17. Our experiences may deceive us. God's Word alone is an infallible guide. Bring all our experiences to the test of God's Word. If they harmonize with its plain teachings, rejoice in them; if not, cast them aside. "Prove all things; hold fast that which is good" (1 Thess. 5:21).

5. It is in faith—Gal. 3:3-5. The natural man is put to death in the death of Christ—"One died for all, therefore all died" (2 Cor. 5:14, R. V.). "Our old man was [so the Greek] crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin" (Rom. 6:6). Therefore are we commanded, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord" (Rom. 6:11). As justified and regenerated I yield myself wholly to God, in dedication, that I may be devoted to such uses as please Him; and remembering that I was put to death, judicially, upon Golgotha's cross, I accept Christ as my complete Saviour, in unquestioning faith, and thus Rom. 6:11 is true of me, and I can say, "I have been [so the Greek] crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the son of God, who loved me, and gave Himself up for me" (Gal. 2:20, R. V.). It is the exercise of definite faith. There is, therefore, a definite experience of sanctifying grace in the soul—peaceful and inexpressible sweet. So long as we abide, trustfully, in this faith, sin will not have dominion over us (Rom. 6:14); but the moment our faith, thus exercised, wavers, the natural man will show his power, and we will discover, with shame and confusion, that he was not annihilated.

Results of Sanctification.

1. Separation—2 Cor. 6:17.
2. Love of world gone—1 John 2:15.
3. A forgiving spirit—Eph. 4:32.
4. Purity of speech—Eph. 5:4.
5. Cleanliness of body—2 Cor. 7:1. If sanctified, we will not defile God's temple, our bodies. You will have to "throw your tobacco to the dogs," some one has said; but why to the dogs? I don't know; for there is not a dog on earth that would touch it.
6. Weights laid aside—Heb. 12:1. All brusqueness of manner; censoriousness of spirit; uncharitableness of judgment; resentfulness of temper; unloveliness and unwelcome of life; these, and more, may be reckoned under the word "weights," and should be put away. (See James 3:17, 18.)
7. A mind and willingness to work—Isa. 6:8; Heb. 13:20, 21. As the Master "came not to be ministered unto, but to minister," so will the sanctified person be full of good works; thinking more of the lost and perishing all about him than of his own personal enjoyment.

Oh, that all God's people were sanctified wholly! and their "whole spirits, souls, and bodies be preserved blameless unto the coming of the Lord" (1 Thess. 5:23). Then

would the church look "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners" (Cant. 6:10). For this may we always pray. To this end may our testimony, work and lives all converge!

ACROSS THE SEA.

REV. T. W. BISHOP.

AFTER the many welcome visits of the HERALD in my wanderings in some ten countries, keeping me in touch with the "Hub of the universe" and with Methodism, I felt that a debt of gratitude, as well as my promise, called for a word from this

Charming Isle of Wight.

one of the few places that has been exempt from the grippe, and therefore has furnished me, with friends, a safe harbor of retreat for a few weeks, while this epidemic expended its force elsewhere.

What shall I write about? In the multiplicity of thing which crowd for utterance, the "hub" is to apply the law of the "survival of the fittest" successfully. I might as well make a plunge at once, and begin with this favored spot. I would I could take the editors and the HERALD readers to a drive with me; I would show them such ivy as they never set eyes on before, covering with its mass of greenery houses, walls, terraces, hedges, and even chimney-tops. I would show them some of the handsomest thatched cottages to be seen in the world. I would show them roses in full bloom right through the winter, and fields as green as in spring-time in America. Indeed, the only things to suggest winter are the bare trees and chill air; but often the sun is uncomfortably warm. All this is to be found at a point some eight degrees north of Boston. After I tell you this you may infer that this sheltered town of Ventnor on the southeast tip of the island is a sanitarium for invalids, especially those with pulmonary troubles, of which England has so many on account of the excessive rains and dampness for which it is notable. Statistics show that twice as many persons die annually of lung disease in England than from any two other maladies combined, and consumption is still on the increase.

The poet laureate of England, Lord Tennyson, has chosen a retired spot here, but very reposeful and attractive, for his hermitage—for he is a hermit, avoiding the world to his utmost. This wooded park, in the centre of which, hidden in the trees, is his poetic house, he has named Farringford. Then the Queen has one of her favorite palaces here—Osborne House, to which strangers are not admitted—where she spends the winter. It is fireproof, and was built under the immediate direction of the late Prince Consort. The grounds are eight miles in extent, for royalty requires plenty of lung room.

Here lies buried in the quiet churchyard of the little village of Arreton, the "Dairymaid's Daughter," made famous by the pen of Rev. Leigh Richmond. She died in 1801 at 31; and yet after nearly ninety years, pilgrims from far and near keep a path, foot-worn, through the green turf, to the quiet resting-place of this humble Wesleyan maid-servant. A fine tribute to the worth of true Christian character! The sexton of this quaint old church, which stands as a sentinel keeping watch over those sleeping their long sleep beneath its shadow, is a curiosity in his way. Sixty years has he dug the graves in this God's acre, tolled the bell, opened and closed the church for service. He is as quaint as his church. But, what is more singular still, his ancestors for one hundred and fifty years before him have filled the same place in this same church—a fact of which he is very proud. It would be hard to match that record.

In the churchyard here, where John Sterling lies buried, whose biography his admiring friend, Carlyle, gave to the world, is the grave of Rev. Mr. Adams, author of "Under the Shadow of the Cross." His resting-place is marked by a horizontal beveled stone, along the centre of the top of which, supported at the ends of the arms, is an iron cross, so placed that when the sun shines, the shadow of the cross always falls upon the grave. A beautiful illustration of the poem, and a most unique monument!

England has, what I heard Henry Labouchere, the noted Radical leader, declare in a speech in Edinburgh,

The Most Detestable Land System

under the sun. It certainly seems so. The Duke of Westminster, the richest peer in England, whose income is literally a pound (or \$5) a minute—twice that of the Queen—is possessed of vast estates located in different parts of Great Britain. One, Eaton Hall, just out from the old walled city of Chester, is simply palatial. Forty thousand acres the estate comprises, and it lies four miles square. It is bountifully stocked with game of various kinds—pheasants, grouse, hare, and herds of deer. The mansion containing some 300 rooms is furnished most sumptuously. His private chapel for his family and servants, with its fine clock and bell tower, would be an ornament to any city. In his stables are some of the fleetest and finest horses in England; one celebrity, Ormonde, he sold this last autumn for \$65,000 to go to Buenos Ayres. This kindly estate is but one of several which he owns. The Duke of Devonshire has some six or seven country-seats, distributed through England, Scotland and Ireland, comprising 280,000 acres. One of the most notable residences of any of Great Britain's lords is his princely estate of Chatsworth, visited annually by thousands of tourists, whose admission fees put a snug little sun into his grace's exchequer. Everything is ordered here on a regal scale. The mansion is 560 feet long. The park is ten miles in circumference. In his picture gallery are several paintings of world-wide fame, such as, "Bolton Abbey in the Olden Time," so familiar from its well-known engraving, and several others of Landseer's masterpieces, as well as those of other of the world's great painters. In his rich sculpture gallery I noted a marble bust of Edward Everett; and a fine likeness it was, too. His gardens are fine, with artificial cascades, fountains, surprise waterworks, etc., one fountain throwing a jet nearly 300 feet into the air. The great conservatory was erected from a design by Sir Joseph Paxton, the builder of the Crystal Palace, who was at the time head-gardener to the Duke of Devonshire. Yet this elegant seat is occupied by its owner but a few weeks, his other estates claiming part of his year.

These two lords represent a titled class who own thousands upon thousands of England's acres—many miles in all—not one rod of which can the poor tenant peasant ever own; he can only hire the roof that shelters him and the land he tills. The nobility hold the land for revenue and for hunting. In Scotland one whole county is owned by three or four nobles. Think of Middlesex or Norfolk Counties in Massachusetts being in the hands of three or four men who lived in state from its revenues! This is largely the condition of things with the landed estates in Great Britain. The fact is, the poor here have a very hard time of it and a mighty poor prospect. It is not difficult to understand why they emigrate to America, for such poverty I have never seen paralleled, with the possible exception of New York.

Celebrate Christmas in England

with a vengeance. Think of the leading stores of Boston being closed from Tuesday evening till Monday morning. Yet this was what happened in London last Christmas. Throughout England all the stores were closed Christmas and the following day. England has a good time then with hot joints of beef, plum-pudding, drinkables and jollity, if at no other period of the round year.

One of the notable features of the anniversary in London was the display in one building of 22,000 toys to be given away to the poor children of the city in its orphanages, work-houses, hospitals and infirmaries. This wonderland of toys was all the gift of friends. There were huge pyramids of dolls, big and little, wax and rag, black and white, boys and girls, clothed in wool, satin, velvet, calico, silk and rags—such a gathering of the dolly clans was never seen before. The rabbits, cows, elephants, lions, monkeys, pigs, donkeys, giraffes, rocking-horses, tops, boxes of soldiers, tin trumpets, Noah's arks, balls, flags, menageries, and last, but not least, a glass box with 10,000 sixpences just fresh from the mint. My! how the children of the HERALD family would have opened their eyes in wonder before these 22,000 toys which some millionaire Santa Claus must have heaped up! I think some of them would have said, as one little lady did who was not much bigger than some of the dolls: "Oh! how I wish I was going to be a poor child this Christmas!"

London Fogs.

Who hasn't heard of them? They have been, like many other things meteorological this season, on a lark! One Sunday not long since this pea-soupy atmosphere was unusually dense, penetrated the churches, and so enveloped the congregation that, a short distance from the pulpit, the people couldn't see the minister. What a grand chance for absenteeism! When one remembers these facts—that London is twelve times the size of Boston in population, that Londoners burn soot coal only, and that the atmosphere of the city is charged with dampness—we have here the conditions for a first-class fog when no winds sweep the sky. Despite this indication of frequent fogs, London is one of the healthiest cities in the world, the ground being taken by some that the chemical properties of the fog act as a disinfectant.

THE PREACHER'S PLACE IN THE CONFLICT WITH THE RUM POWER.

REV. ORRERTY DRUMMOND.

[Read before the Springfield District Ministerial Association, Oct. 31, 1888, and published at its request.]

PROF. DRUMMOND, in a recent article on the revived slave-trade in Africa, says:—

"The cause of this revived activity is not far to seek. It is the normal expansion of a paying business. More men engage in it; more capital is invested in it. With the profits of his first small caravan the Arab equips and heads a larger one. As the years pass his flying columns grow larger and larger, and fiercer and fiercer, until now he pervades, and almost dominates, the continent. As one region after another is drained of its slaves and its ivory, fresh and remote fields have to be sought out. So home after home is made desolate, region after region is ravished, state after state is demolished, and nation after nation is moved down like grass."

The robbery and devastation of Africa justly excite the indignation of the civilized world. But this traffic, so horrible in its nature and results, is but

A Mere Peccadillo of Crime and Ruin

as compared to that wrought by the rum power. Dr. Norman Kerr, by long and careful investigation, estimates that at least 120,000 persons die annually from drunkenness in England, and that as many as 80,000 die yearly from the same cause in this country. Quite similar results are produced by the rum traffic in all other countries in Christendom. The facts gathered by Dr. Kerr warrant the statement that there are at least 4,000,000 of tipplers in this country, 5,000,000 in England, 3,000,000 or more in France, a like number in Germany, and a vast host in the remaining territory of the world. It is probably safe to say that one-tenth of this immense number will be gathered in the vast army of drunks marching on to the drunkard's doom. Deduct from this estimate all an intelligent conservatism can well claim, and you still have an army of drink-cursed millions compared with which Xerxes' hosts, and those of the Goths and Vandals that overwhelmed Rome, are as a mere handful. Reliable statistics show that the direct and indirect cost of the rum traffic cannot be less than \$8,000,000,000 annually—an amount which, if devoted to moral and religious purposes, would build up the waste places of Christendom, send a missionary to every city, town and hamlet of pagandom, and build a university in every great centre of the world.

Looked at either from a commercial, a moral, or from a religious standpoint, the rum power is an evil so colossal in its operations as to baffle adequate statement. It stands as a mighty barrier in the way of the world's progress. It blights and pauperizes all it touches. It jostles every human interest. It says to the Christian Church, "Thus far, but no farther." It enters the council chambers of political parties and issues its ukase as imperative in its terms as those of a czar. While by a thousand influences the church is seeking to ennoble men, the rum villany, by as many influences, drags them down and damns them. The Alexanders and the Napoleons of the world, with all the perillances of the world, never wrought a havoc

one-half as dreadful as does this infamous power. Like Milton's Satan, it stands forth with unheated sword to contest for the supremacy of the planet.

What, then, should be the preacher's attitude in the conflict against it? Nothing less than that of open and pronounced hostility. Like Luther, in his conflict with Rome, he should anathematize it, and use every rightful weapon for its overthrow. Like Garrison, Beecher and Lovejoy in their contest with the slave power, he should expose its wickedness, and marshal against it all the forces of a Christian civilization.

But the fact is, this

Living, Burning, Pressing Question

receives at the hands of multitudes of preachers only a tithe of the attention its importance demands, while no small number give it practically no attention at all. During anti-slavery times Mr. Beecher said: "Every man consents to slavery who does not exhaust his strength in efforts to prevent it"—a vigorous but correct sentiment as applied to that villany. But the average preacher of to-day has no such view of duty in his relationship to this greater villany—the liquor traffic. Knowing full well that this traffic thrives upon debased manhood, degraded womanhood, and defrauded childhood, they, nevertheless, like the scribes and pharisees of old, will not touch it with one of their fingers; only occasionally, daintily, and very "judiciously" do they refer to it, and then in such manner as to awaken no serious attention. Such an apathy and indifference, in such a time and cause as this, is enough to cause "every statue to leap from its pedestal and hasten the resurrection of the dead." To do such work as this, and such only, is treason to God, treason to the church, and treason to humanity. If all the zeal, the enthusiasm, the power of the preacher should be enlisted to win men from the paths of sin, the same concentration of power should be given to eliminate the rum curse from the body politic, because it is the prolific source of sin and of moral degradation. To labor for the former while neglecting the latter, is like building a mansion, and then sitting down in stupid indifference while a gang of cowardly hoodlums apply the torch and burn it down. If ever the preacher had need to invoke the spirit of Luther and of John Knox, it is in this conflict with the liquor abomination. Imbued with such a spirit, every preacher would burn, and blaze, and thunder from pulpit and platform, because, like Paul at Athens, his spirit will be stirred within him. And he who in view of this monstrous iniquity is not stirred at times even to indignation, or who will not assume an attitude of implacable hostility to it, makes of himself that smallest of all human factors, a neutral; sitting on the fence of stupidity, prejudice, or cowardice while the world's great forces go thundering by.

No less important is it that the preacher be wise and true at the ballot-box. Like the Ten Commandments and the golden rule of the Word of God, the laws of a country should be the real standard of right and duty. They should not only be indices of right, but educators of the people, shaping their conduct and their civilization. Hence our laws should be right laws. They should not in any case be made to legalize wrong or to shield it. In view of this fact, it would seem like a very curious proceeding for a preacher, or for any person, to oppose the rum curse in speech, and at the same time foster and protect it by law; to anathematize it from the pulpit, and to bless it at the ballot-box by voting for lawmakers who will not lift a finger to smite it down. And yet multitudes of preachers do just this curious thing.

In October, 1860, there was placed in the hands of Abraham Lincoln a canvass of his own home, the city of Springfield, Ill., showing how each man would vote at the coming election. Cloistering himself with a friend, he sat down to a perusal of this canvass, saying, "I wish particularly to see how the ministers are going to vote." Having scanned the book, he closed it, and sat for some minutes in profound silence. At length he turned to his friend, and with a face full of sadness, said, "Here are twenty-three ministers of different denominations, and all of them are against me; but three; and here are a great many of the prominent members of the churches, and a very large majority are against me. These men well know that I am for freedom in the territories, freedom everywhere, as far as the Constitution and the laws will permit, and that my opponents are for slavery. They know this, and yet, with the Bible in their hands, in the light of which human bondage cannot live a moment, they are going to vote against me. I do not understand it at all."

There is no small number of preachers, as well as church members, in all the denominations who, in their relations to the rum crime, are doing just what these Springfield clergymen did as to slavery—they are voting against those who stand for the prohibition of the rum curse, and in favor of those who stand for its legalization and continuance. They do this in presidential elections, in gubernatorial elections, and in municipal elections; against light and knowledge they vote for legislators and executive officials who in a hundred ways will shield and perpetuate the rum power. Despite all that may be said in apology, this is not to make the rum crime odious but respectable; is not to stamp it out but to strengthen and to maintain it. The ambassador of God should not appear in any such role as this.

In this great moral contest

The Preacher Should be a Leader.

M. C. Ingersoll, who sometimes manages to mix much truth with error, says: "In the anti-slavery crusade the religious press was far more of a hindrance than a help; it scarcely lifted a finger to prevent millions of men and women from being bought and sold. This press in every reform that requires sacrifice or manly courage is a limping coward." This statement as it applies to a large part of the religious press, and to this question of the prohibition of the liquor traffic, is only too true. And this press is edited, in almost every case by clergymen. Many leading religious papers are, editorially, almost wholly silent as to the real questions at issue in this conflict, are cowardly and evasive, or their utterances are such as to rejoice rum's minions everywhere. This press represents a large number of preachers who, in their attitude to the rum power, are cowardly and utterly ineffective. When they should thunder out their anathemas, they are silent or speak in a

manner to accomplish nothing. When they should put the seal of their disapprobation upon political machinations in the interests of this great foe, they permit themselves to become its plant helpers. Instead of being leaders, lifting up the standard of right and duty, they march under banners hoisted for them. This is not the place of him who is the representative of the church and of the King of heaven.

If, as Dr. Talmage has said, all those who profess to love the Lord Jesus Christ and to be the sworn enemies of all uncleanliness, debauchery and sin, would march side by side and shoulder to shoulder, this great iniquity would soon be overthrown. And who but the preachers of the land can do so much to unite these forces? Let them, then, as they should, flame out against the rum power in pulpit and on platform. Let them be wise and true at the ballot-box, voting for those, and those only, who are opposed to the rum traffic and will stamp it out. Let them be leaders in this great battle in all that properly pertains to them, and Christendom will soon unite to purge itself of this burning shame, and the world will rejoice in a moral and spiritual resurrection that will hasten the millennial morn.

MORE ABOUT METHODIST FOLKS AND FACTS IN NEW HAMPSHIRE.

"REV."

THE Conference is drawing nigh, and we are looking hopefully to that important gathering, expecting encouraging reports from the various fields. Perhaps there has been less of very decided manifestation of spiritual progress than in some former years, but that numbers of souls have been gathered in through the combined labors of the more than one hundred pastors and their faithful lay coadjutors, will be found a cheering fact. There are probably not many of us who are ambitious to be called great men, but I may surely be said that the body of gospel messengers who make up the New Hampshire Conference are men of consecrated lives, and are actuated by a holy enthusiasm for the salvation of souls. It is a matter of great comfort to those who are putting off the armor, to feel that their successors are men true to the old doctrinal landmarks of Methodism, and are fired with a zeal which promises well for the future of our cause. This I believe to be true—the pessimistic croakers to the contrary notwithstanding. I do not know how it may be in other sections of our work, though I have heard some painful hints, which I hope are without foundation; but I feel sure that all I have here said is true of my brethren of this Conference. If it has any connection with our condition as a provincial and unoppressed community, may we ever remain as unprogressive as now? There is, I judge, in this Conference (I have heard men say this who have been abroad more than I have), more of equality, more of the *esprit de corps*, and less of the selfish push after the main chance, than in some of the larger Conferences. Ours is confessedly a field not specially congenial to Methodist enterprise, and it has been by heroic and unselfish toil that we have attained the position which we have reached as a church. In our educational efforts, for instance, we had the stern chase, which is proverbially a hard one, but by the determined exertion of the fathers, and the wise and unselfish planning of many of their successors to the present day, we have at length achieved a success of which we may feel proud. The lamented Barrows must, if permitted to know of present earthly affairs, look from the heights of heaven with infinite satisfaction as he sees our noble institution at Tilton in its present condition of prosperity, under the charge of one of his own household, who inherits so much of his wisdom and zeal.

Our pastors have had much extra work to do growing out of the prevalent sickness, and many of them have suffered themselves from this visitation. Extra meetings have been held, sometimes with outside help, with good results. There has been less of united services than in former years, to the advantage of our cause, and the helpers from abroad have been of that better class, that come with a solid reputation. We have a good number of young men in our work. It is a matter of regret with the older men that there cannot always readily identify these recruits; but there is no feeling of envy, but rather of joy, as we transfer the great trusts we have borne so long to new and competent hands. The fathers should greet and cheer on their sons in the Gospel, with no patronizing airs, but with a hearty good-will. I think there is a general disposition among the veterans to do this.

Death has thinned the ranks of the veterans very much within a few years, but their corps is constantly being replenished. It is hard to realize that some of whom I can think only as still young, are now in or near the honored roll of the "worn-out ministers." These are generally men who still command the respect and love of their younger brethren. They look forward to the Conference session with peculiar feelings—such as none but themselves can know. Some of them, though enfeebled in body, are yet as strong and bright in intellect as ever, and are eminently helpful to the work by their counsel and their general personal influence. As they do not meet their juniors in a patronizing way, neither do they desire to be treated either with patronage of pity. So far as I know, they are most helpful to the pastors and the churches in the localities where they live. Some of them do preach, as occasion offers, open to them, with all their old-time power and effect. It is a matter of some moment that these men and their families should, if possible, have their homes in such places as furnish them the best social and religious privileges and opportunities for such work as they can do. It is pleasant to hear such testimonies as we do from pastors and people of the appreciation justly accorded to such men as Jasper at Tilton, whose influence in the church, the seminary and the community, is so helpful as to command the same respect and esteem which he receives in the Conference. Bro. Eastman at Methuen, the venerable Reuben Dearborn at Salem Depot, and many others whom I would gladly name did space allow, are potent factors in the work in the churches where they reside.

Our three worthy presiding elders, who each will have had at the next session five years of hard work and poor pay, are true men, and well fitted for their peculiar tasks. I know not to the contrary that they will continue yet another year, as fortunately they will now allow. Some of us would not object to have their terms still extended, as long as they could stand it, though it would be hard on them.

I have already, perhaps, trespassed upon your space beyond my rights, but I must mention one more interest in which our Methodist pastors and people are at present deeply concerned. They have been among the foremost to second the efforts of our worthy Governor Goodell to suppress the traffic in intoxicating drinks. It was a Methodist Sunday-school—that of Dover—that first publicly took action by way of endorsing his proclamation and pledging support to his efforts. Without regard to the affinities of party, first, second, or third, if they may be so numbered, our brethren have steadily upheld our Christian governor, and will continue to do so. The war is on in the Granite State, and if there is not too much of cowardice and treachery, the victory is sure, and the Methodists will neither fight shy nor desert the ranks.

If some of you would get \$10 an hour for every bit of time you had put in at doing good work for God, you wouldn't get enough, on a square settlement, to buy a cake of gingerbread. —Sam Jones.

Our Book Table.

THE CENTURY DICTIONARY. Vol. 2. Published by the Century Co., New York. W. B. Clarke & Co., Boston.

The second volume of this magnificent dictionary is just as complete and just as rich as the first. We not only retain the impression which we had when we examined the first volume, but there is an increased admiration for the scholarship, breadth, and thoroughness of this great American work. It is not only a credit to the labor and erudition of Prof. Whitney and his collaborators, but to the amazing perfection of the printer's art which has been reached in this country. The best publishing houses in the world are on Manhattan Island and the banks of the Charles. In this dictionary, the type, the paper, the illustrations, the marvelous accuracy of the smallest minutiae, like a perfect of spacing, for example, almost amount to a critical examination of its pages. The information which it gives upon literary and scientific subjects is positively encyclopedic. Take, for example, the word "Constellation," and under it we find a mine of information; and so of other words of like character. Or take the word "Engraving," and we find a succinct and complete definition of the term, and also a description of the various kinds of engraving, or a reference to them in another part of the dictionary. We think that people who might feel unable to buy this costly monument, would, after seeing it, forego some other things in order to possess it.

HAZARD OF NEW FORTUNES. By W. D. Howells. New York: Harper & Bros. 50c. Price, 75c.

It is, we believe, Anthon's mark the lowest point to which the genius of Mr. Howells has descended. It must be acknowledged to have touched high-water mark in the present volume. Nothing since "The Rise of Silas Lapham" has approached it in general acceptability, and even that noted volume falls in many points to equal this, the ripe product of years of careful and critical thought. The usual keen insight into life and searching analysis of character are here, but the genius of the author in this respect takes a broader sweep and a higher flight than heretofore. Life is possessed of more earnestness for him, and it is gratifying to note that along with a humor which is as delicate as it is spontaneous, there is no failure to interpret the spiritual significance of the various phases of life which he depicts. The story seems to us all that a novel should be. It is bright, fresh and wholesome, sustaining the interest to the last. It is morally impressive, and the author touches at times a depth of feeling and evinces a seriousness of purpose as unexpected as it is profitable.

A YANKEE IN KING ARTHUR'S COURT. By Mark Twain. New York: Charles L. Webster & Co.

The aim of this book is obvious. A Connecticut Yankee, with all the advantages of this nineteenth century, is thrown back into the crudeness, barbarism and chivalry of the eighth century. His adventures, the incidents of his life, the skill and superior knowledge with which this crafty and shrewd Yankee met the superstitious feudalism of the king, court and people, and thus delivered himself from danger and death, are delineated with a picturesque and occasionally funny pen. But it is not Mark Twain at his best. The fun is forced. You smile, perhaps, but the titillation is very feeble. Your side does not ache, nor does your pulse quicken. There is slang here, there is vulgarity here, there is sometimes coarseness; and for this reason we cannot commend this new venture of Mark.

THE PICTURE-BOOK GEOGRAPHICAL READER. By Charles F. King. Vol. 1. Boston: Lee & Shepard.

The aim of these volumes is excellent, the arrangement unique, and the method of giving instruction interesting. This first volume is entitled, "At Home and at School." Mr. Cartwright gives the instruction all through the volume to his children, and through them, in a fascinating way, to other children. The continuity of the book is shrewdly broken, to please the children no doubt, by well-selected poems adapted to the age of the pupils. From these readers, besides geography and reading, can be taught spelling, dictation and composition. The illustrations are many and most excellent, the language simple and easily understood, and the printing very best.

EVOLUTION: Popular Lectures and Discussions before the Brooklyn Ethical Association. Boston: James H. West, 192 Summer St. Price, 25c.

As will be observed, this volume contains a series of lectures popularly written in defense of this much-mooted scientific hypothesis. From the standpoint of the biologist, the geologist, the astronomer, the sociologist, the theologian, the ethical philosopher, this hypothesis is studied. The scope of the volume is therefore wide.

THE PERMANENT ELEMENTS OF RELIGION. By W. Boyd Carpenter, D. D., D. C. L. New York: Macmillan & Co. Price, 25c.

This course of lectures, delivered before the University of Oxford, on the John Bampton foundation, aims to get at the very bases of religion, and naturally work up to the superstructure of Christianity as containing in itself those marks which differentiate it from every other religion, and which make it the only universal religion. As a religious-philosophical discussion this volume will attract many readers.

SACRED IDYLS: A Metrical Version of Solomon's Song. By Prof. James Strong. New York: Hunt & Eaton. Price, 25c.

This is an elucidation of the Canticles, on an allegorical basis. Whether this view of a much-neglected book of the Old Testament canon is true or not, the expositor, an able professor of Drew Seminary, leaves to his readers to decide after having studied his very scholarly pages. At any rate, new and brighter visions of the glorious excellency of the Redeemer, in relation to His church, will be drawn from these expositions.

THE HISTORY OF METHODISM IN TROY, N. Y. By Joseph Hillman. Published by Joseph Hillman, Troy, N. Y.

As a local history this has of much interest. It is especially full of personal matter, which always makes a work of this kind readable. There are numerous excellent illustrations, which increase the value of the volume. Mr. Hillman is, and has been for thirty years, the leader of the famous "Troy Praying Band," and having been connected with Methodism in Troy all his life, and having traveled extensively through the churches while engaging in his evangelistic labors, he is, in every way, competent to give a thorough and interesting history.

MAGAZINES AND PERIODICALS. The March numbers of the *Pansey* and *Our Little Men and Women* appear promptly, well filled with interesting, amusing and helpful matter for the children in the shape of stories and poems and pictures. D. Lothrop Company, Boston.

Henry James, Margaret Deland, Edwin Lassetter Byrnes, and Oliver Wendell Holmes are the great writers who contribute serials in the *March Atlantic*. William R. Thayer

has a paper on "The Trial, Opinions, and Death of Giordano Bruno." Charles Worcester Clark talks on both sides of "Woman Suffrage." "The Value of a Corner" is told by George Parsons Lathrop. "Loitering" is an anonymous paper, and "A Forgotten Episode," by John A. Jackson, are two excellent papers. John Trowbridge tells of the "Dangers from Electricity." The remaining pages of this monthly, always good, are in the present number up to its standard. Boston: Houghton, Mifflin & Co.

Harper's for March is a very entertaining number. Gen. Wesley Merritt, U. S. A., has an interesting paper on "The Army of the United States." H. E. Krehbiel tells "How to Listen to Wagner's Music." Prof. H. Hensoldt, Ph. D., describes "The Naja-Kalli, or Cobra Stone." Mr. and Mrs. Joseph Pennell have a fine illustrated paper on "Venetian Boats." Theodore Child writes of "The Winged Victory of Samothrace." Anne Thackeray Ritchie has a capital essay on "John Ruskin." "Manila and its Surroundings" are painted by Dr. Samuel Kneeland, and Dr. Charles Waldstein has an interesting archaeological paper on "The Restored Head of Isis in the Parthenon." There are also stories by W. D. Howells, Margaret Crosby, Rebecca Harding Davis, Lizzie W. Chapman; poems by Rose Hawthorne Lathrop, Gerald Massey, Joseph B. Gilder, Charles Washington Coleman, and Florence Henniker. Harper & Bros.: New York.

The *March Chautauquan* has a score or so of good articles, some of which are especially excellent. We may mention as notable papers: "The Nationalization of Industry in Europe," by Franklin H. Giddings, A. M.; the continued "Moral Teachings of Science," by Arabelle B. Buckley; "Lotteries in the United States," by Edward N. Vallandigham; "The Woman Question in Germany," by Frau J. Kettler; and "Common Sense as a Christian Science," by H. M. Dexter, D. D. The regular editorial and other departments of this magazine are always able and valuable. Dr. Theodore L. Flood: Meadville, Pa.

The *March St. Nicholas* opens with an exciting adventure "On a Mountain Trail," told by Harry Perry Robinson. "Jack's Cure" is a delightful story by Susan Curtis Redfield; and Mrs. Preston tells of "George and Nellie Custer," the children of Mr. Vernon. Then there are poems or bits of verse, natural history articles, a comedy for young amateurs, a negro dialect story, etc., making a readable and interesting number. Century Company: New York.

In interest and suggestiveness the *March Home-Maker* is not a whit behind its predecessors. The editorials deal with "Frontrunner Perplexities"—a timely topic. "An Old Kentucky Home"—"Travelers' Rest"—has several good illustrations. New chapters in the serials by Mrs. Custer and Marion Harland are given. "Should Women Vote?" is answered in the negative by Rose Terry Cooke. Short stories, poems, and well-filled departments round out a number of this valuable magazine that our home-makers everywhere should read, either by buying or borrowing. The Home-Maker Company: 19 West 22d St., New York.

The *Silver Cross* for March brims over with thoughtful hints and helps along the lines of work in which the King's Daughters are engaged. The reports from the varied circles are not the least interesting portion of the magazine. 47 West 22d St., New York.

The frontispiece of the *Trained Nurse* for February has a portrait of a Guy's Hospital nurse in her neat gown and cap. The "Functions of the Skin" is a valuable article, followed by a paper on "Sterilized Milk," by William B. Wood, M. D., the conclusion of "Physiology and Hygiene of the Female Reproductive System," article V in "Hints in Minor Surgery," and an illustrated paper on "Obstetrical Nursing." The Lakeside Publishing Co.: Buffalo, N. Y.

The *March Scribner's* opens with an illustrated paper entitled, "In the Footprints of Charles Lamb" (I), by Benjamin Ellis Martin. Octave Thant continues her serial, "Expatriation," as does also Harold Frederic in "In the Valley." In "A Forgotten Remnant," King Monroe calls to remembrance the Seminoles of Florida. The second part of "John Ericsson, the Engineer," is also given. Then follows "The Blackfellow and his Boomerang," and "A Dead-end Drama," by George A. Hibbard. Charles Scribner's Sons: New York.

The *North American Review* for March has a word to begin with on the Gladstone-Blaine controversy by Senator J. S. Morrill in defense of protection. A kindred paper is upon "The Question Clubs and the Coming Men in England," by Justin McCarthy, M. P., refers to Balfour, Sir William Harcourt, Mr. Morley, possibly Mr. Labouchere, Mr. Bradlaugh, Sir Charles Russell (if he has anything, being a lawyer, "to come to"), and Mr. Henry Fowler. George Westinghouse, Jr., writes concerning "Sir William Thomson and Electric Lighting," and a daughter of Bright's "Young tells of 'Family Life among the Mormons,' which is a defense of it. R. G. Ingersoll furnishes the second part of "Why am I an Agnostic?" Edward Bellamy, in "Looking Backward Again," sharply handles his critics. Max O'Rell has a lively paper on "Lively Journalism." The closing papers are: "Our Unwarranted Empire," by Gen. Nelson A. Miles; and "The Limitations of the Speechmaker," by Speaker Reed and ex-Speaker Carlisle. New York, 3 East 14th Street.

Obituaries.

[Obituaries are heretofore restricted to the space of 300 words in the case of preachers to 400 words. Notices that exceed this limit, will be returned to their writers for revision.]

McCURRY. — Mrs. Rosalie McCurry died at Oakdale, Mass., Jan. 16, 1890, aged 96 years. She was born a slave in South Carolina. During the progress of the war escaped in a fugitive boat to Beaufort, N. C., where she found a refuge. She had been converted and joined the church at eighteen, and as soon as she could after gaining her liberty she taught herself to read and write. She was naturally a very capable woman, and soon became a valuable factor in the society of which she was a member and class leader. She received Brother Newcomb, who was sent there as a teacher and preacher, with great kindness, and became a valuable helper to him. After a time she was brought North to assist in raising funds for an orphanage, and then to Sterling camp-meeting in 1867. Here she became acquainted with Mr. and Mrs. Emerson Brown of this vicinity, which woman she found a home till death separated them. She was a good woman and a thorough Methodist of the old type. She took great interest in religion, and was, during her life, a great element in the social meetings. She had much personal magnetism and often spoke and exhorted with great force and effect. Her dying testimonies were very valuable and emphatic. She rejoiced that she had been enabled to keep the faith so many years. Her end was peaceful. There was no struggle, and she simply passed away to Jesus. Her funeral took place from the church, which was well filled, and the service

was conducted by her kind friend, Rev. Dr. George, and by the pastor.

S. L. R.

Howell. — Mrs. Mary Howell, widow of Rev. James Howell, died, Jan. 11, 1890, at the residence of her daughter, Mrs. Lucy Prescott Vane, Exton, Ill., aged nearly 96 years. She was born April 30, 1804, in Camden, Me., of Quaker parentage, uniting in her girlhood with the Methodist Episcopal Church, of which she was a devoted, useful member through a long and consistent life. With her two young children she followed her husband to the West, where, in 1834, to California. On the weary voyage by sailing-vessel around Cape Horn she spoke to every soul on board of the subject of personal salvation. In her far West home with her godly husband she converted the public mind, organized and sustained the public mind of grace, and by personal effort led many souls to Christ. In aged widowhood she returned, in 1877, to New England, living with a married daughter in Springfield, Mass., where in Trinity Church her testimony, joyous experience, and fervent prayers will be long remembered and cherished. In 1880 she moved to Exton, where she resided until her death.

Mother Howell was a fully consecrated follower of Christ. Loyal to the church of her choice, she upheld our peculiar institutions. The class-meeting, quarterly love-feast, camp-meeting, foreign missionary cause, gospel temperance reform, revival and protracted services, in addition to all the stated means of grace, received her warmest support. All her children were taught of the Lord and are living to meet their sainted parents in heaven. The promise made to the patriarch was fully fulfilled to her: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

Ordway. — Mrs. Charlotte M. Ordway died at her home in Sangerville, Me., Jan. 21, 1890, aged 67 years.

For several years she had been an invalid, confined much of the time to her room, but her patience in affliction was ever a pledge of that hope which is full of glory. When the writer visited her some time before her decease, she was cheerful and tranquil.

The youngest daughter of Rev. J. C. and Elizabeth Landon of the Congregational Church of Seaport, her life has been a beautiful example of Christian wifehood and motherhood through a married life of forty-five years. In the absence of a Congregational church, she united with the Methodist class at Sangerville. She leaves two daughters at home with the aged and bereaved husband, and one son living in the West. She was a true and devoted daughter of her father, and the eldest daughter of her mother went before. May the strict family trust Him who was her comfort in life and her Saviour in death!

L. H. MASSEY.

Western papers please copy.

Mitchell. — Charles Henry Mitchell died at Biddeford, Me., Jan. 21, 1890, aged 49 years.

For nearly thirty-seven years he was a member of the Methodist Episcopal Church in this place. For twenty years he prepared the elements for the sacrament of the Lord's Supper. He obeyed the Saviour's injunction and glorified his Heavenly Father by his cheerful and obedient service. His life was a beautiful example of Christian wifehood and motherhood through a married life of forty-five years. In the absence of a Congregational church, she united with the Methodist class at Sangerville. She leaves two daughters at home with the aged and bereaved husband, and one son living in the West. She was a true and devoted daughter of her father, and the eldest daughter of her mother went before. May the strict family trust Him who was her comfort in life and her Saviour in death!

E. O. THAYER.

Merritt. — Died — no, not died, but went away, entered into spiritual life, took a spiritual body, Susan B. Merritt, wife of Charles H. Merritt, on Nov. 14, 1889, aged 70 years and 7 months.

Sister Merritt joined the M. E. Church in 1838 and, consequently, was a member fifty-one years. She was converted under the pastorate of Brother M. L. Scudder, then worshipping in the Wells school-house on Blossom Street. On a more convenient place being provided, she went to the church to Russell Street, and on her removal to Grace Church, Temple Street, she followed them, and was a member at the time of her death. Sister Merritt, in the last part of her life, was not her former self, but was happy as a child. She went away without pain, and a husband and one daughter. Bros. Haven and Hamilton attended the funeral. She was buried at the Newton cemetery. Thus she went away amid a profusion of wreaths and flowers and a large circle of friends.

Tolles. — Mrs. H. Lucretia Tolles was born in Springfield, Vt., in 1815, and died in Brattleboro, Vt., Dec. 17, 1889.

On account of the death of her mother, her school-days were shortened; still, by improving every opportunity, she far excelled in general knowledge, many enjoying great advantages. In youth she sought and found Christ, to whom she was ever after faithful. In 1846 she married D. N. Tolles, who alone survives of a once happy family circle. In 1860 Brattleboro became their home. From the first she has been actively interested in the work of the church and the good of the community. Two lovely children cheered her home for a few years, but when death came, and in two short weeks both had gone to a brighter home. For many years her health was poor, yet this did not often keep her from the work she loved. Christ's claim was supreme. His service was a delight to her. She has from the first been a devoted member of the Methodist Episcopal Church. The pastor always found the first to do her part. She was much interested in temperance work. In the darkest hours she stood firm and confident. She said of this work, "It must succeed, for it is God's work." The Master's words were true of her, "She hath done what she could." Universally beloved, beautiful and faithful in life, her memory is precious.

W. M. SMITH.

Hersey. — Mary K., widow of Joseph B. Hersey, died in Melrose, Mass., Nov. 7, 1889, aged 67 years.

Converted in early life, she grew visibly in Christ's likeness, spreading a peculiarly holy and helpful influence over her family, church, and friends, and, through them, into other lives beyond, making an enduring, though unobtrusive mark. She was married in Provincetown, in 1843. After her husband's death in 1860, she bravely assumed the double trust, and lived a life of usefulness and devotion to the church and to working union with the church. No one, except those most conversant with her life, knows with what ardent love and Christian courage she took up the threads of her life-care and wove her pattern, day by day, under the eye of the Saviour she loved, the God she served.

Two Sabbath before her death she attended the love-feast and gave her quiet testimony. That evening pneumonia claimed her a victim. Being mother and daughter existed an unusually tender relationship. As the latter was administering to her wants, the mother spoke, with labored breath, of the death of a sister in the church, saying, "She has only taken a step in advance," and adding, "To me the thought is beautiful. I wanted to say in love-feast, but I didn't give utterance to it, as I never can express the feelings of my heart in public."

Hersey leaves three children and a younger sister, who received a mother's love and care: George M., general secretary of the Y. M. C. Association, Hartford, Conn.; Harry J., a lawyer; and Mary J., a teacher. The funeral services were in charge of her pastor, Rev. Samuel Jackson, and addresses were made by him, by Rev. John D. Pickles, a former pastor, and by the writer.

WILLIAM T. WORTH.

Strout. — Died, in Monson, Me., Jan. 5, 1890, Sister Walcott L. Strout, relict of the late Brother N. C. Strout, aged 86 years. She was born in Wrentham, Mass., Oct. 14, 1803.

Her father, Mr. Adam Wilbur, moved from Wrentham to East Livermore, Me., in 1810, where she was reared amid the toils and hardships of pioneer life. She was married in 1822 to Brother N. C. Strout, of Monson, Me., in East Liver-

more, and moved to Monson in 1836, where she resided fifty-four years. She died at the home of her daughter, Mrs. Elnathan Drake, where she resided during the last eighteen months of her life, receiving not only from her daughter and her husband, but also from her grandchildren, the deepest respect and most affectionate care. She was a devoted, useful member through a long and consistent life. With her two young children she followed her husband to the West, where, in 1834, to California. On the weary voyage by sailing-vessel around Cape Horn she spoke to every soul on board of the subject of personal salvation. In her far West home with her godly husband she converted the public mind, organized and sustained the public mind of grace, and by personal effort led many souls to Christ. In aged widowhood she returned, in 1877, to New England, living with a married daughter in Springfield, Mass., where in Trinity Church her testimony, joyous experience, and fervent prayers will be long remembered and cherished. In 1880 she moved to Exton, where she resided until her death.

Sister Strout was a stable and devout Christian. She had a deep and abiding love for God and His Word, and was deeply interested in the prosperity of Christ's cause at home and abroad, so that her prayers and her aims went up together for her memorial before God. The sincerity of her prayers and the genuineness of her faith were attested by her works of faith and labors of love.

R. W. EMERSON.

Loose. — Richard Loose was born at Shrewsbury in Shropshire, England, Feb. 16, 1811. He was converted in his boyhood, and while yet in his youth was employed as an exhorter among the Wesleyans in England. When about nineteen years of age he came to America and soon settled in Providence, where he continued to reside until his decease. He first joined a Wesleyan Methodist Church in this city, but about 1855 he united with the Fountain Street Methodist Episcopal Church, which a few years later became the Broadway Church. He remained with that society until the autumn of 1884, when he transferred his membership to the Chestnut St. Church, with which he was associated when called to the office of local preacher, which he held until 1888. In early manhood he was appointed a class leader, and so conspicuous was his success that he was retained in this office to the end of his life almost without interruption. Soon after the establishment of the church at Broadway, he received license as a local preacher, which he improved with excellent usefulness. His services were always acceptable and often in demand. Gladly serving in this capacity without compensation, he responded to numerous calls and was greatly contributed to the advance of Methodism. When the Local Preachers' Association of Providence and vicinity was organized, in 1880, he was chosen its president. He occupied this position at the time of his death, and is greatly missed by his fellow-workers in the missions of Providence.

In his departure from earth he verified one of his favorite phrases: "Sudden death, sudden glory." While at his place of business on Saturday, November 30, 1889, he was stricken with apoplexy, and in a few moments had departed to be with Christ. No opportunity was afforded for a dying testimony, and none was needed. For nearly forty years he had been living epistle for Christ, known and read of many in the city of his residence. He was a true man, a respected citizen, an intelligent Methodist, a devoted Christian, and a zealous laborer for God. He rests from his labors and his work do follow him.

Brother Loose was married, Nov. 29, 1840, to Miss Mary R. Norton, who, with two daughters and a son, abides in the shadow of a severe bereavement.

S. O. BOSTON.

Loose. — John Loose was born in Ireland, Nov. 9, 1816. On the morning of Jan. 23, 1890, at New Bedford, Mass., he was found in bed, his spirit having gone to its eternal rest. Although the summer came so suddenly, it found him ready and willing to exchange worlds. In his 24th year he arrived in this country. Entering upon the enjoyments and comforts of domestic life in 1847, he continued therein with great harmony for thirty-six years, when his devoted and much-loved wife was called to her upper home. Their friends were cheered and brightened by five affectionate and dutiful children — four daughters and one son — all of whom have reached maturity, and have been a constant comfort to their appreciative parents, especially to the aged father since being deprived of his companion. His great pleasure in seeing all his children, including the daughter-in-law, the three sons-in-law, and a granddaughter, journeying with him in the same heavenly way. The families have been bound together in beautiful harmony and tender affection, and all Christ with him in the heavenly home.

He was of the sturdy type of character, his faith resting upon a solid foundation, his devotion to duty unwavering, and his principles thoroughly established. For some forty-five years he was a member of the Methodist Episcopal Church, of the Pleasant Street M. E. Church of New Bedford. A severe head trouble prevented his frequent attendance upon sanctuary services, but did not prevent his fidelity to religious vows. His home was a sanctuary. There he regularly worshipped God. In business affairs he was a man of strict integrity, and in all of his relations he was upright and honorable. The bereaved ones in the calm assurance that he now enjoys the blissful reward of the righteous, where he lay cordially greet them as, one by one, they lay aside earth's burden for heaven's crown.

M. S. KAUFMAN.

Deering. — Mrs. Sarah B. Deering, widow of Rev. John Deering, formerly of Bath, Me., died in Hyde Park, Mass., Feb. 7, 1890, aged 84 years.

For nearly seventy years Mother Deering has walked by faith in the Lord Jesus. In the days of her girlhood, amid family trials and cares, and in the lonely months of advanced age, she has maintained a beautiful, sunny trust in His promise and power. Her husband was, for years, an acceptable local preacher in the city where he resided; and at the very last of his life he afforded her great pleasure to recall his career. For a number of years she has resided in this place with her daughter, Mrs. Mark E. Noble, who, with her husband, and other children, have done everything that love could prompt to make the evening of her life useful and glad. She kept a lively interest in everything that was inspiring. Tidings of church prosperity were pleasing to her. When, in her last illness, the shadows of unconsciousness deepened about her, she gathered sufficient strength to say, "I am going home," and after a few hours of painless waiting, entered into rest. And so shall she ever be with the Lord.

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unity, have been a church, which a condition as to once does the Ros-

monthly on Monday in arch, Dr. W. H. unusual number was read by Rev. at and racy, witty g., "The Extent," Pastoral Work," Annotated discus-

work; opinions sent; no means settled. The reports from a healthy condi- of church work, interest, that of se- the lead. Within the committee in-struct- residence for

Henry Mathews at Union Square in New York. Rev. George Paul's declaration "With brief but relation to the Cor-

Then, with ex- preacher showed to Paul. The last possibility of mak- ing a statement and sup- a sermon naturally and was impres-

one of the ways in pastor, has done a Bible class on party welcome has been whether mem- The special day-school teachers

lesson. But on an unusual incident oc- unusual. A few for closing, G. F. behalf of the class, a purse of money in which he is held his work. Mrs. J.

At the last was unanimously in Rev. George third year.

A pleasant Saturday evening, being the mar- of roses, Edward D. Roe, journey. The cere- mony, pastor, Rev. Geo. graduate of Syra- cuse studied two

and re- m. from Harvard in mathematics two studies in advanced during the illness one of the courses is a desecration of the eminent

the superin- tendent of the school to be a good average at Sunday new school- department, un- der Bro. W. H. Chase, during the year, and during the year, the pastor, Rev. W.

On Sunday prayers. Rev. Dr. a unanimous vote. The reports were the finances condition than a report showed a large membership. Ten- well attended. A rec- in January and Feb- average number at 5, at Sunday-school position, 583. The pos- over \$1,000, paid and twenty and

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League were represented. The occa- sion was a great success in every particular. Dr. Charles Parkhurst, editor of Zion's Herald, made the principal address. Many of the young converts have united with the Ep- worth League. The pastor, Rev. E. T. Cur- tis, is preaching a series of Sunday morn- ing sermons on "The Beatitudes."

"Bygones."—The temporal outlook is better than ever before, more than one hundred people subscribing to the weekly offering, thus providing sufficient income to pay all the expenses. The extra series of Sunday evening illustrated preaching services is well attended. The pastor, Rev. F. P. Harris, was unanimously requested to return for an- other year.

The Woman's Foreign Missionary Society of Lynn District held a pleasant and helpful day meeting at the church in Swampscott, Feb. 26. Mrs. Rev. L. W. Adams, the pas- tor's wife, cordially welcomed the ladies, and after devotional exercises time was given for testimonies. Nearly every lady present gave an impressive testimony, speaking of how she was led to be interested in the W. F. M. S., and her joy in being engaged in such inspiring work. Reports from many aux- iliaries followed, some discouraging, some favorable, some all one could desire.

At 2:30 o'clock the ladies of the church were a beautiful lunch. The afternoon ses- sion was well attended. Miss Anna Breed gave an earnest and practical address sug- gested by the condition of membership in the W. F. M. S., "Two Cents a Week and a Prayer." Mrs. Rev. W. P. Odell, Mrs. Rev. L. W. Adams, and Miss Lizzie Bacheiler read interesting letters from missionaries now in the field. The closing address was given by Mrs. Rev. Joseph H. Gill, one of our returned missionaries, who presented an admirable summary of the work of the W. F. M. S. in India. After her address Mrs. Gill answered questions asked by several ladies. All joined heartily in singing, "Blest be the tie that binds," etc., and Rev. L. W. Adams closed the services of the day with a fervent prayer and the benediction.

Springfield District. — Rev. George Sanderson has been invited to return for the third year. This church is one of the strongest and most hope- ful of our country parishes. There has been a great religious interest during the year.

Greenfield.—Our church here has request- ed the return of its pastor, Rev. Elwin Hitch- cock, for the second year. The finances of this church are in excellent condition, the congregations large, and activity abounds in all the various departments of work.

South Hadley.—Rev. C. W. Hawkins does his first year in April, and his return has been requested for the second year. Dur- ing the year there have been seventeen re- ceptions on probation and five baptized. This church was never in a better condition finan- cially.

Worcester.—At the last communion the First church received nine on probation and eight by letter. Work on the new church is pro- ceeding rapidly.

Springfield.—The Sunday-school of Trin- ity Church was never in so thriving a condi- tion. The average attendance is higher than for eight years. The old board of officers, of which B. D. Rising is superintendent, has been re-elected for another year. HAZEN.

N. E. SOUTHERN CONFERENCE. New Bedford District. — The church at Marston's Mills was re- opened on March 2, after extensive repairs on the interior and exterior. A new entrance and steeple have been added. It has also been painted outside, newly carpeted, painted and papered within, and has a complete set of new furniture. It is now a very pretty edifice and an ornament to the village. The people have taken hold of this matter well, and have been favored with the untiring efforts of the pastor, Rev. E. B. Gurney. The sermon at the re-opening was by Rev. W. E. La, from 2 Peter 1:4, and was much enjoyed by those who were able to go out. The day was a good one to the church.

At the flag-raising on the school-house by the patriotic citizens of South Yarmouth, much enthusiasm was manifested. The day being rainy, the exercises were held in the Standish Opera House. The programme was a very interesting one. Among the speakers was Rev. E. Williams, of New Bedford, a former pastor of our church in that vil- lage.

At the First Church, Fall River, the good work of the Lord is progressing finely. The meetings are well attended and well sustained in the absence of the pastor, Rev. W. J. Yates. We hear that he is improving in his health as he tarries in Bermuda. He is able to ride and walk a little. The pulpit has been supplied thus far by different pastors on the district. Mr. Geo. W. Penniman gave an il- lustrated lecture in the church, March 3, at which one thousand persons were present. For an hour and three-quarters he held the undivided attention of the great audience. His description of Sheridan's ride was masterly.

The revival service at the Park Church re- sulted in the awakening and conversion of several persons. The services of Rev. L. B. Bentley made a profound impression upon his hearers. Rev. I. T. Johnson is to assist the pastor, Rev. J. Tregaskis, in special services. X. Y. Z.

Providence District. — Rev. H. H. Northrop, a Congregational clergyman, delivered a most enthusiastic, en- ergistic sermon on John Wesley, in the Har- bor Avenue M. E. Church, Sunday, March 9. The reverend gentleman took as his text, "A man full of faith and of the Holy Ghost" (Acts 6:5).

The members and friends of the Providence Chestnut St. Methodist Society of Christian Endeavor spent an evening in the parlors of their church, Friday, March 7. An entertain- ment consisting of musical and literary selec- tions rendered by members of the society, was given. The young people presented their president with an engraved, gold-headed cane. After a collation, in response to an in- vitation extended by the King's Sons of that church, an old-fashioned sleigh ride was taken to Georgetown.

There has been quite a quickening in the membership of the Asbury Memorial Church, Providence, with backsliders reclaimed and sinners converted. Mrs. Day, the pastor's wife, has been a great help to the young peo- ple.

Quincy.—At the Swedish St. Paul's Church many have been converted, and oth- ers are under deep conviction. Twenty-five have joined the church, and others are ready to come. The fourth quarterly conference was held Feb. 21. From the pastor's report it was shown that 62 members had been added to the church during the year, and that 1,200 calls had been made. The Sabbath-school was reported as growing. He had also visit- ed twenty-two of the American churches in the Conference for collections for their new church building now valued at \$7,000, and brought to the secretary a sum of \$2,348. The pastor, Rev. H. Hanson, received a man- imous invitation to return the third year.

The spring meeting of the Providence Dis- trict Ministerial Association was held with the Woonsocket Methodist Church, Feb. 24-26. On Monday evening, Rev. A. A. Kidder, of Weymouth, Mass., preached from Matt. 5:16, "Let your light so shine before men," etc.

Tuesday, at 9:30 A. M., Rev. D. A. Jordan, presiding elder, conducted the devotional ses- sion, reading 2 Cor. 4 as the Scripture lesson. After this the programme was followed as announced. Rev. Richard Povey, of Central Falls, R. I., presented a very full paper upon "The Harmony of the Roman Catholic Church with Ancient Heathenism." Rev. Geo. W. King, of Broadway Church, Providence, then read a paper upon "Scripture Justification," distinguishing it, in its proper place, as received by the believer, from regen- eration. At this stage of the meeting the in- fant son of Rev. Howard E. Cooke and wife, of the Woonsocket Church, was baptized by Presiding Elder Jordan.

At the afternoon session a paper on "How to Conduct a Sabbath-school," was read by Bro. Henry A. Field, superintendent at Centerville, R. I. It was very clear, and showed the degree of perfection which the writer had attained in the Sabbath-school over which he has charge. Rev. D. A. Jordan, presiding elder, read before a large audience his paper entitled, "Should the Term 'Laymen' be so Construed as to Admit Women to the General Conference?" He clearly set forth the evil of women desiring larger fields of usefulness to the neglect of those for which nature endowed them. Discussing the subject largely favored women occupying places in the General Conference. The essay- ist, however, said it was more honor to be the mother of Bishop Simpson than to be Miss Frances Willard—implying no discredit to her who stands as leader on the platform among women to-day. In the evening, Rev. Clark Crawford, of Mathewson St. Church, Providence, delivered a very eloquent and profound discourse upon the future life, taking as his text 2 Tim. 4:8.

On Wednesday morning, Rev. Wm. D. Woodard, of Hope Valley, presented in clear and feeling language the spheres of "Faith and Will as Factors in Conversion." The closing paper was presented by Rev. F. C. Baker, of North Easton, upon the "Dea- conesses and their Work."

The summer meeting will be held in May; date and place to be decided by the presiding elder. Resolutions expressive of gratitude were voted to the pastor and ladies of the Woonsocket Methodist Church for their generous reception; also to the pastor and people of the Universalist Church, which they generously opened for this session of the Association, owing to the recent fire in the Methodist Church. EDW. P. FREEMAN, Sec'y.

Norwich District. — Rev. O. W. Scott, of Rockville, gave his lecture, "Peeps Behind the Curtain," in the people's church at Wilbraham, Feb. 25. The Rockville Epworth League has issued the constitution and by-laws on a cardboard folder, which is both convenient and inviting. Mrs. Scott edits the *Heavenly Children's Friend*, a new periodical issued by the W. F. M. S.

The fire in Hazardville, Sunday, March 9, destroyed several buildings. Gordon Bros. are the heaviest losers. The total loss will reach \$30,000, partly covered by insurance. The Gordon Bros.' mill is running as usual; the burned buildings were barns, gar- age-rooms, etc. Origin of the fire unknown.

Rev. A. J. Conitas, pastor at New London, received, March 2, twelve persons on proba- tion, two into full membership, and six by letter. March 7 he delivered his new lecture on the Catechism, before the Rockville Methodists. During his pastorate in New London the Sunday-school has had a wonder- ful growth. The day gives a full account of the recent jubilation over their prosperity. A new piano was presented to the school by B. B. Gardner for the S. S. S.

Elwood, editor of the *Manchester Herald*, is a son of Presiding Elder Elmer of New Bedford District, and is making a great suc- cess of his chosen profession. He has recent- ly moved the office to elegant quarters in the new Rose building.

From the *Williamstown Journal* we learn that Rev. C. W. Holden has informed the official board of his church "that he deemed it his duty to notify them that he should not continue his pastoral relations with them another year." The *Journal* voices the gen- eral regret. The devotional meeting of the Williamstown Epworth League, Feb. 17, was well attended and of much interest. The topic of the evening was, "What is it to be a Christian?"

The Connecticut Home, a bright and whole- some prohibition paper, is now owned by a stock company, and has removed its office to Hartford.

In Thompsonville, Sunday evening, Feb. 23, by invitation, Rev. C. A. Stenhouse preached the annual sermon before the order of United American Mechanics. An audi- ence of nearly five hundred persons was present. The choir, under the direction of Henry W. King, artistically rendered the appropriate anthems: "Switzerland's Ye shall Dwell in the Land," and "Canticum of the Psalm." The *Thompsonville Press* gives an abstract of the sermon which occupies two and one-half columns. The text was, "Every kingdom divided against itself is brought to desolation," and the subject was, "The Unity of a Nation Essential to its Perpetu- ity." The Press in its leader says:—

"The sermon occupied an hour and a quarter. It was a carefully-studied discourse and showed the speaker was well versed in the subject in hand. It was delivered extempore and in a manner most inter- esting. Regardless of the length of the ser- mon, the large audience sat, as it were, spell-bound, and listened with earnest atten- tion to the close. Rarely has there been a discourse delivered in this town that has so deeply touched the sympathies of the entire audience. It was in no way bigoted, but, on the contrary, gave the question at issue a fair and impartial review. The proposals presented by Brother McLeary and unanim- ously adopted, to the effect that 'we here- by express our high appreciation of the val- uable services of our presiding elder, Rev. E. T. Adams, and earnestly request the Bishop to reappoint him presiding elder of the Lew- iston District.' The third topic, 'What Con- ditions does the Lord Require of Those that would be Filled with the Holy Ghost?' was then taken up. Rev. W. S. McIntire read a

present and prospective influence in politics and education, and showed what effect such influence might have on the unity of the na- tion. These remarks gave occasion for some persons, who did not hear, to gossip. Final- ly, unfounded and sensational reports were sent out by an unknown person to various newspapers. The false statements thus con- veyed to his friends has caused Mr. Sten- house much annoyance. KATL.

One of the most enthusiastic and profitable sessions that the Eastern Connecticut Minis- terial Association has held for years, was held in the Sackin St. M. E. Church, Nor- wich, Feb. 17. Rev. J. M. Taber is pastor of this church, and is deservedly popular and successful.

Rev. D. P. Leavitt, of South Manchester, delivered a very practical and helpful sermon Monday evening, from 1 John 2:15, 17. The work of the remaining sessions of the Association was divided into two parts: 1. "The Minister"—represented by the preachers; 2. "The Layman"—represented by the representative laymen of the district. Two of the ministerial brethren appointed to open the discussions failed to appear, but the next on the list—on the same topic—was prepared, and opened the discussion so ably that no break was realized. Of the laymen who had work assigned them, not one failed to respond and each presented a carefully- prepared and suggestive paper.

Rev. W. C. Newell presented the opening paper, "The Minister in his Study," dealing with the questions of place, time and method. Rev. W. P. Buck gave his ideal of "The Minister as a Preacher," and made every preacher feel like getting into his pulpit once more. Rev. C. W. Holden discussed "The Minister as Pastor," leaving a lasting impres- sion upon his hearers concerning the deep, true meaning of the Scriptural terms, "Watchman," the "Great Physician," and the "Good Shepherd." The discussion of "The Minister as Financier" was opened by Rev. E. Tirrell, whose work as presiding elder for the past year added most helpful material to the results of which were given in his usual clear and comprehensive style. Rev. G. H. Bates showed himself to be the right man on the topic, "The Minister as a Citizen."

The second topic—"The Layman"—was also sub-divided. "The Layman as Trustee" was very wittily dealt with by Rev. J. T. Trol- land, a local elder in the Central Church, Norwich. Costello Lippitt, of the East Main St. Church, Norwich, very happily treated the subject, "The Layman as a Steward." "The Layman as Class-leader," was introduced by a class-leader of most excellent reports, F. E. Barker, of New London, Conn. The last topic, "The Layman as Sunday-school Super- intendent," was in the hands of a brother of long experience in this line, Clayton E. Har- wood, of Rockville, whose paper abounded in practical suggestions.

All these topics were freely discussed by preachers and laymen. The programme was pronounced a decided success, and the com- mittee was instructed to provide for the next year's conference, which is to be held in the fall of 1891. Between thirty and forty ministers, and two-thirds as many laymen, were present at this meeting. The Association was most royally entertained, and will always entertain with pleasure an invita- tion from this church to return for another session. F. L. HAYWARD, Sec'y.

NEW HAMPSHIRE CONFERENCE. Claremont District. — The Methodist Church at Marlborough, under the pastorate of Rev. J. W. Bean, is in a prosperous spiritual condition. The means of grace are well attended. Sunday, March 2, a glorious love-feast was enjoyed in the church, after which an excellent discourse was delivered from John 16:8. After the sermon the sacrament of the Lord's Supper was administered by the pastor, and then the Sabbath-school, under the superintendency of Joseph M. Richardson, was convened. This school is in a flourishing condition, and numbers some seventy scholars. After the session of the Sabbath-school comes the class-meeting, under the leadership of Bro. E. P. Richards. He is very enthusiastic and filled with the love of his Saviour. At 6 o'clock comes the prayer and praise service, which concludes the Sabbath services. Mr. Bean has organized an Epworth League, which is a house- hold word under the presidency of Bro. Arthur Fiske. Some forty of the members visited the League of the Methodist Church in Keene last week, and were cordially re- ceived and pleasantly entertained. Vocal and instrumental music was furnished, also read- ings and recitations, and a bountiful oyster supper was served. It proved an en- joyable time to all present. C. SMITH.

The Claremont Advocate of March 12 pub- lishes entire the sermon of Rev. D. C. Bal- chod, preached the previous Sabbath, on "The Relations of Law and Liberty." It is worthy a very careful perusal.

A local paper from Hinsdale says:— "Last Sunday morning at the Methodist Church Rev. F. C. Libby, the pastor, preached from Acts 2:41: 'Then they that gladly re- ceived his word were baptized.' At the close of the service of this church it was a unanimous re- sponse that Mr. Libby be returned to this charge for another year."

Dover District. — An interesting question now is—Who is going to move at Conference time? Some of the laymen seem to have an idea they are well posted. We learn that in one quarterly conference on the district a brother informed the presiding elder there were to be twenty-six changes on Dover District. We imagine we could see the elder on his eyes at such infor- mation. If some do move, we know a goodly number of the brethren who have been unanimously invited to return another year.

At the last communion at Trinity Church, Portsmouth, five were received on probation and four baptized.

The parsonage at Seabrook was again in- vaded, Wednesday evening, Feb. 26, by about forty of the friends of the pastor and his wife, who came trooping in from all parts of the county, and packages of all sizes and shapes, which they deposited upon the floor. After the people were seated and quiet, a loud rap was heard at the door, and two young men rolled in a barrel of flour, which was deposited in the middle of the floor, and with a few well-chosen words by Bro. Arthur Burnham, presented to the pas- tor's wife, followed with a purse containing a number of dollars to the pastor. This is but another of the many tokens of esteem in which the pastor and wife are held by the people of Seabrook. The young people are especially active, and are doing good work everywhere. At the fourth quarterly conference, held by Bro. Dunham, March 2, the pastor, Rev. F. H. Morgan, was invited to return a third year.

Concord District. — Manchester pastors are rying with each other in the amount of hard work they can do. Rev. M. V. Knox is lecturing to his people on scientific subjects, and earnestly pushing all the work of the church. He finds

an increase in his congregations and Sunday- school, the debt decreasing, and a good gen- eral interest in the church work.

Rev. J. M. Durrell is one of the busiest men at St. Paul's. The new work among the young men is very hopeful. He is preach- ing special sermons, and doing extra work in the interest of all departments. The church has had the help of Miss Elizabeth S. Larkin in evangelistic work for three weeks. All who come in contact with her work pronounce her a most efficient and trustworthy evangelis- tic worker. Twenty-eight persons were at the altar seeking God, all of them promising cases. Besides this, the church has been greatly quickened, a large number have con- secrated themselves entirely to the Lord, and the church seems to be united and ready for active service.

The church at Stark is much encouraged. Recently two middle-aged men rose for prayers in the Sunday evening service. Two young girls were baptized, Sunday, March 9. Eleven have been baptized this year, and others are awaiting baptism. Among the number baptized and received on probation are parents and heads of families, an Ep- worth League has been organized, and is proving very beneficial. The pastor's salary will be paid in full. Rev. Ernest W. Eldridge is pastor.

The work at Penacook is prosperous; no general work of revival, but a steady interest and some souls being born of the Spirit every few days.

Special meetings have been held at Bow, under the direction of the pastor, with the help of Miss Annie Ray.

At Concord First Church and at Suncook special meetings are going on, with some fruit.

North Haverhill has suffered grievous loss in the death of J. W. Jackson, esp., Tuesday, March 4.

MAINE CONFERENCE. Portland District. — When the ministers of Portland District as- sembled in Chestnut St. Church, Portland, on Monday evening, Feb. 24, for their winter meeting, they found themselves in the midst of revival influences. Dr. Whitaker, pastor of the church, has been holding meetings for some weeks, aided by Evangelist Johnston, and, as a result, a large number have been converted. This gracious atmosphere was very helpful to all the meetings of the Association.

The sermons of Walter Canham, of Alfred, and E. O. Thayer, of Biddeford, Monday and Tuesday evenings, were timely and inspiring, as results proved. The theme of the first was, "The Preciousness of Christ to the Believer" (1 Peter 2:7), and that of the second, "Following Jesus" (Matt. 16:24).

The topics discussed at the meeting were as follows: 1. "The Christian's Life"—The Com- mitted Persons are wholly Sanctified at Conversion; 2. "The Christian's Life"—The Christian is not to be content with this world, but to have his life in the next world; 3. "The Christian's Life"—The Christian is to be a good citizen; 4. "The Christian's Life"—The Christian is to be a good neighbor; 5. "The Christian's Life"—The Christian is to be a good husband and father; 6. "The Christian's Life"—The Christian is to be a good mother and child; 7. "The Christian's Life"—The Christian is to be a good servant; 8. "The Christian's Life"—The Christian is to be a good friend; 9. "The Christian's Life"—The Christian is to be a good neighbor; 10. "The Christian's Life"—The Christian is to be a good citizen.

The representatives of the Young People's Society of Portland District were called to order at 9:30 Wednesday morning by Dr. Whitaker, and Rev. Wm. S. Jones, presiding elder, was chosen president of the convention, and S. Hooper, secretary. After no little dis- cussion organization was effected under the name of the "Portland District Epworth League." The constitution proposed by the officers of the General League for the District League was adopted. The officers elected were: President, Dr. M. B. Cobb, of Biddeford; first vice-president, W. A. Partridge, Portland; second vice-president, William Stillings, Berwick; third vice-president, F. B. Clark, Portland; Chas. H. Baker, Portland, corresponding secretary; Fred Luce, Old Orchard, recording secretary; Edith Clark, Woodfords, treasurer; executive committee, Revs. Wm. S. Jones, J. M. Frost, E. O. Thayer. Addresses were made by Bro. Whitaker and Thayer, after which encourag- ing reports were read from the following churches: Portland, West End, Biddeford, Kennebunk, Berwick, etc. At 4 o'clock the conventions adjourned with singing "Shall we gather at the river?"

Leiston District. — The Leiston District Ministerial Association met at Oxford, Feb. 17-19. The Association opened with a rich spiritual sermon by Rev. I. G. Ross, of Norway, on "Aggres- sive Christianity," from 2 Cor. 10:4. Tuesday morning the meeting was opened by a devotional service led by Rev. Perry Chandler. At nine o'clock the secretary called the meeting to order, and Rev. J. H. Trask, of Bethel, was elected president pro tem. The third topic was called for, and Rev. Perry Chandler read an admirable essay on "The Relation of the Christian Church to Amuse- ments." He presented the subject in the light of first of experience and history, and, second, of the principles of the Bible as they reveal our relation to God and to our fellow-men. Rev. H. Hewitt, of Monmouth, then read a scholarly and exhaustive "Review of Future Retribution" by C. A. Ross, in which he pointed out the lack of a systematic arrange- ment, the tendency to beg the question at issue, the weakness of his reasoning, the fallacy of his conclusions, and the fearful results of applying the same arguments to the existence of God and other truths of Revelation.

In the afternoon the devotional service was led by Brother Springer, who, as vice-presi- dent, took the chair at 1:30. A resolution was presented by Brother McLeary and unanim- ously adopted, to the effect that "we here- by express our high appreciation of the val- uable services of our presiding elder, Rev. E. T. Adams, and earnestly request the Bishop to reappoint him presiding elder of the Lew- iston District." The third topic, "What Con- ditions does the Lord Require of Those that would be Filled with the Holy Ghost?" was then taken up. Rev. W. S. McIntire read a

Methodist Quarterly Reviews for Sale. — I have abundant volumes of the following year- s:—Vols. 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. To persons wishing any of the above, please send me your order, post-paid, at \$1.00 per vol. N. TAINTER, Bird Island, Rensselaer, Co., Minn.

ADVICE TO MOTHERS. — Mrs. WINSLOW'S SOOTHING SYRUP should al- ways be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea, 25 cents bottle.

Methodist Quarterly Reviews for Sale. — I have abundant volumes of the following year- s:—Vols. 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. To persons wishing any of the above, please send me your order, post-paid, at \$1.00 per vol. N. TAINTER, Bird Island, Rensselaer, Co., Minn.

sweet, spiritual essay presenting the condi- tions revealed in the Bible in the case of those said to be filled. He closed with his own ex- perience. This gave the discussion the char- acter of personal testimony, and it was a season of refreshing and of great power.

Brothers Haddock and Kennison opened the discussion, "Literature for our Homes." It was concluded by all that we need literature, Methodist literature. The Methodist paper ought not to be supplanted by any cheaper publication. Rev. W. F. Holmes then an- swered the question, "How can we Get More out of our Conference Domestic Missionary Society?" "By putting more into it," and showed by a comparison of our work with that of the Baptists and Congregationalists, that we need \$5,000 to properly look after our Conference mission work.

Tuesday evening, Rev. T. Whitehead, of Bath, gave a clear, rich, and instructive ser- mon upon the Atonement and its better things, from Heb. 9:11 and 12. The sermon was followed by a social service that was impres- sive and rich in blessing.

Wednesday morning, a rich feast of prayer and praise was enjoyed by all. The remain- ing business was dispatched, and with a unanimous vote of thanks to the good people of Oxford for their royal entertainment, the meeting was adjourned sine die.

J. H. ROBERTS, Sec.

Church Register. — HERALD CALENDAR. Claremont Dis. Preachers' Meeting, at Marlboro', March 20, 21.

CONFERENCE. PLACE. TIME. BISHOP. N. Y. East, Brooklyn, N. Y., Apr. 2, Fowler. Newark, N. J., Apr. 2, Newman. New York, New York City, Apr. 2, Goodell. Indian Mission, Apr. 2, Malin. New England, Boston, Mass., Apr. 2, Nind. Northern N. Y., Oswego, N. Y., Apr. 2, Newman. East German, Brooklyn, N. Y., Apr. 2, Merrill. N. E. Southern, New York City, Apr. 2, Newman. Vermont, Saratoga, N. Y., Apr. 2, Newman. Brattleboro', Vt., Apr. 2, Andrews. Maine, Lisbon, N. H., Apr. 2, Fowler. Bath, Me., Apr. 2, Malin. East Maine, Dover, Me., Apr. 2, Andrews.

Marriages. — UPHAM—SELWON. In Dorchester, March 12, by Rev. T. G. Wilson, Charles J. Upham and Emma E. Selwon. HOLDEN—PARKER. In Springfield, March 13, by Rev. G. F. Eaton, D. D., Dr. Daniel Holden and Mrs. Elizabeth Parker, both of Holyoke. JENKINS—DEAN. In Sunderland, Vt., March 11, by Rev. W. H. Crawford, Amos L. Jenkins, of Peru, and Mrs. Alice G. Dean, of S. Walker—ANDREW. Also, March 12, by the same. East Arlington, Chas. G. Walker and L. B. Andrew, both of A.

Money Letters from Mar. 8 to Mar. 15. M. Aiden, Mrs. Alletton, E. F. Andrews, Rev. A. Alton, Rev. B. Adams, S. J. Berry, Mrs. G. C. Hall, J. M. Bean, George W. C. Cummings, T. V. Crowell & Co., L. S. Clark, Mrs. W. Chase, Geo. Clark, Rev. N. B. Cook, Lizzie Claffin, N. W. Chase, Rev. E. C. of the character of his position. Between thirty and forty ministers, and two-thirds as many laymen, were present at this meeting. The Association was most royally entertained, and will always entertain with pleasure an invita- tion from this church to return for another session. F. L. HAYWARD, Sec'y.

ANNUAL MEETING OF THE PREACHERS' AID SOCIETY OF THE NEW ENGLAND CONFERENCE.—The annual meeting of this Society will be held, March 31, at 3:30 p. m., in the Committee Room of the Wesleyan Building, No. 30 Broadway St., Boston. It is important there should be a full attendance. A. S. WOOD, Sec'y.

EAST MAINE CONFERENCE.—I wish to hear as soon as possible from:— 1. The preachers whose wives will attend the Conference with them. 2. Those who will not attend. 3. Those who will come with their own teams. Provision will be made, also, for local preachers who have been supplying during the past year, and for candidates for admission on trial. Children not provided for unless by special ar- rangement. I wish to have my work done so as to put the Directory in the hands of the printer early in April. Dover, Me.

WANTED.—A loan of \$1,000 is wanted by the Methodist Episcopal Church in Latah, Spokane County, Washington. The security is excellent and a good rate of interest will be paid. I will be glad to confer with any one who has this amount to invest. E. E. HISSER, Sunnyside, Mass.

N. E. CONFERENCE.—The examination of the class for Local Deacons' orders will be held on Tuesday afternoon, April 8, at 2 p. m., in the Bromfield St. Church.

E. M. TAYLOR, for the Committee. Business Notice. — READ the last column on the third page Every Week for announcements of the latest publications of the Methodist Book Concern.

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BURLINGTON ROUTE. — TO THE WEST, NORTHWEST AND SOUTH- WEST. No other railroad has through car lines of its own from Chicago, Peoria, and St. Louis to St. Paul and Minneapolis, to Council Bluffs and Omaha, to Denver and Cheyenne and to Kansas City and St. Joseph. Tickets via the Burlington Route can be obtained at any ticket agent of its own or connect- ing lines.



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The Family.

THE LIGHT WITHIN.

I. E. DICKERSON.

The source of light, the spring of cheer
Is not external — for without
May darkness linger round about,
Yet bring no heavy shadow near.

Not what we have, but what we are,
Can make us happy; only this,
The spirit of an inward peace,
Can be our fair and fadest star.

Which shining sweetly from within
Sheds forth a sweet and radiant light,
That makes the world seem fair and bright
Where joy and gladness enter in.

Then let it shine, for while it streams
No passing scene or sudden chance,
Or even untoward circumstance,
Can dim its pure and blessed beams.

WHAT MIGHT HAVE BEEN.

So many things that might have been
Had our dear child not died;
We count them up and call them o'er,
We weigh the less against the more,
The joy she never knew or shared,
The little things she never sawed.

The dangers turned aside —
Heaven's full security — and then,
Perplexed, we sigh — all might have been.

We might have seen her sweet cheeks glow
With love's own happy bloom;
Her eyes with maiden gladness full,
Finding the whole world beautiful;
We might have seen the joyance fall,
The dear face smile and grow pale.

The smiles fade into gloom,
Love's sun grow dim and sink again —
Either of those it might have been.

We might have seen her with the crown
Of widowhood on her head,
Of queen of home's fair sovereignties,
With little children at her knees;
Or broken-hearted and alone,
Bereft and widowed of her own.

Mourning beside her dead,
This thing or that, beyond our ken,
It might have been, it might have been.

There is no need of questions now,
No doubts, no risks, no fears;
Safe folded in the eternal care,
Grown fairer still, and still more fair,
With radiance in her eyes,
Which, in cool depth of Paradise,

Look without stain or tears,
Reading the Lord's intent, and then
Smiling to think what might have been.

We, too, will smile, O dearest child!
Our dull souls may not know
The deep things hid from mortal sense,
Which find their heavenly confidence;
Ours are sure thoughts can we rest,
Or else it were not for the best.

He called thee back to heaven again,
Because He knew what might have been.

MOTHER'S ROOM.

'Tis the cheeriest room in the household,
With window-seat battered and bruised;
Where the carpets, the chairs, and the table
Are never too good to be used.

Here little ones come with their sorrows,
Or bubble with laughter and noise;
Bring sweetest caresses and kisses,
And scatter their books and their toys.

And when the day's lesson is over,
They come with their chatter and song,
To the sunniest room where dear mother
And all that is lovely belong.

If the threads of their lives get tangled,
She quietly straightens them out,
And gathers them, sweetly united,
Her little love-rocker about.

Dear mother, O'er all presiding
O honored and beautiful queen,
You gather your loving subjects
With a grace that is rarely seen.

Then who, to keep sweet and tidy
The carpets and windows and door,
Would lose the sweet laughter of childhood
And love from such beautiful stores?

THOUGHTS FOR THE THOUGHTFUL.

Do not think of your faults; still less
Of others' faults; in every person who comes
Near you, look for what is good and strong;
honor that; rejoice in it; and, as you can,
try to imitate it, and your faults will drop
off, like dead leaves, when their time comes.

To try too hard to make people good is one
way to make them worse; the only way to
make good is to be good — remembering well
the beam and the mote. The time for speaking
comes rarely; the time for being never
departs. — George MacDonald.

A young man wanted to get from a philosopher
an argument for the immortality of the soul.
"Sir," was the reply, "what have you
done to deserve it?" A man may know the
exact altitude of all the hills of Palestine;
he may have sailed with guide-book on
Lake Geneva; he may have bowed at the
Holy Tomb; he may have climbed Olivet,
and Sinai's hoary peak; — but if that man cannot
forgive an enemy, or master his temper, or
control his appetites, we throw him and
Mount Sinai into the Red Sea as worse than
useless, for all his knowledge has not helped
pay a debt. The fact is, men are fearfully
hard on one another. You want cash or col-
lateral. You want deeds, not intentions. You
want a man who lives holy, not a man who
has read Jeremy Taylor on Holy Living. You
want a man who fought Xerxes, not a man
who has read in Plutarch about the Greeks
who fought him. Everywhere and in all
things, it is the doer who wins and is com-
mended. Success succeeds. The man who
uses five talents well gets other five, and the
man who has but one and does not use it is
stripped of even that one. That is the way
of the world — and of God, too, when it
comes to rewarding. Then let us be doers of
the Word, not hearers. — Rev. John R. Paxton.

There comes a time when winter seems long,
A time of yearning for the wood-bird's song,
Of wishing that the woodland flowers were here,
Borne back upon the high tide of the year.

A time of strife — a time when blight and bloom,
Fair spring-time promise and cold, wintry doom,
In wearying alternation hold their sway,
While earth weathers slowly onward, day by day.

And have not hearts a struggle such as this?
Full frequently our seasons seem amiss,
And where we looked to see glad violets bloom,
Behold! the cold, white sadness of the snow.

But oh, thank God! some blessedness or ill,
This wondrous life of ours stands still!
Onward, sure poised, our orbs of being swing,
Courage! the rose shall bloom, the birds shall surely sing.

— CAROLINE LESLIE FIELD, in *Congregationalist*.

I have often noticed in life that the bright-
est and most beautiful fountains of Christian
comfort and spiritual life have been struck
out by the iron-shod hoof of disaster and ca-
lamity. I see Daniel's courage beat by the
flash of Nebuchadnezzar's furnace. I see
Paul's prowess best when I find him on the
foundering ship under the glare of the light-
ning in the breakers of Melita. God crowns
His children amid the howling of wild beasts,
and the chopping of blood-splashed gullo-
tine, and the crackling fires of martyrdom. It
took the persecutions of Marcus Aurelius to
develop Polycarp and Justin Martyr. It took
the world's anathema to develop Martin Lu-
ther. It took all the hostilities against the
Scottish Covenanters and the fury of Lord
Claverhouse to develop James Renwick and

Andrew Melville and Hugh McKail, the glo-
rious martyrs of Scotch history. It took the
stormy sea and the December blast and the
desolate New England coast and the war-
whoop of the savages to show forth the pro-
wess of the pilgrim fathers —

"When amid the storm they sang,
And the stars leaped, and the sea;
And the sounding aisles of the dim wood rang
To the anthems of the free."

It took all our past national distresses to
lift up our nation on that high career, where
it will march along after the foreign aristoc-
racies that have mocked and the tyrannies
that have jeered shall have been swept down
under the omnipotent wrath of God, who
hates despotism, and who, by the strength
of His own red right arm, will make all men
free. And so it is individually, and in the
family, and in the church, and in the world,
that through darkness and storm and trouble,
men, women, churches, nations, are devel-
oped. — T. De Witt Tamm.

But supposing any of you do love Him
most, then show it, just as that woman did
who brought the alabaster box of precious
ointment. If you love Him most, do most.
Do everything that is possible to humanity,
quickened by the Spirit of God. Yet do some-
what distinctly for Jesus. It is sweet to ser-
ve the Lord Christ Himself. See how the holy
woman offered homage distinctly to her Lord;
tears for His travel-stained, hair to wipe His
feet, ointment to anoint His flesh. Do your
choicest and best for Jesus personally.

Try to do it most humbly. Stand behind
Him. Do not ask anybody to look at you.
Do it very quietly. Do it feeling that it is a
great honor to be permitted to do the least
service for Jesus. Do not dream of saying,
"I am somebody. I am doing great things."
I do more even than Simon the Pharisee.
Come see my zeal for the Lord of Hosts.
Jehu talked in that fashion; but he was good
for nothing. Do your personal part without
seeking to be seen of men.

Do it self-sacrificially. Bring your best
ointment. Pledge yourself for Christ. Make
sacrifices — go without this and that to have
something wherewith you can do Him honor.
Never mind what the cold-hearted think, for
they cannot understand you. They will say,
"Ah, that young person is too fast by half."
Never mind. Be faster still. Wise people
cry out, "He has too many irons in the fire."
But I say to you, blow up the fire; get all the
irons red-hot, and hammer away with all your
might. With all your strength and energy
plunge into the service of your Master. If
you love your Master, you can best show your
love by ardent service. — Spurgeon.

"TRIAL SIZE."

MRS. C. M. SMILEY.

ON a wooden shelf, over my kitchen sink,
was a little square bottle bearing the above
word — "been standing for weeks."

It was one of those generous gifts that
enterprising agents hand in at the door,
and contained some kind of cleaning or polishing
fluid; but it is not of the bottle, or its con-
tents, but of the train of thought it awakened,
I am going to write.

A lady once asked me, "When does a boy
outgrow the hateful age?" Of course I pro-
fessed profound ignorance, and informed her
that neither of my boys had yet entered it;
and so would any boy's mother declare. But,
while a true mother will not admit that there
is, in every boy's life, a "hateful age," she
will confess, with a smile and a sigh, that she
knows what I mean when I say that the little
square bottle is not the only thing in the
house that can well be called "trial size."

It is that period in a boy's experience when
the great world begins to claim its share of
his attention, when every new fact appeals so
strongly to his imagination that it is like a
revelation to him, and, as Robert Burdette
says in an imaginary conversation with such
a boy, "Heaven forbid, my son, that you
should ever know more than you do now."

This is the time that a mother either gains or
loses her boy for life. If she is unsympathetic
and unresponsive to her boy's enthusiastic
confidences, he will seek some other who will
give him the companionship he needs; but if
she is bright and full of interest, entering
heartily into the plans which are as dear as
life to her eager boy, she has won him for-
ever.

A boy's first love is nearly always some
woman older than himself. Kingsley calls it,
"the unselfish adoration with which an en-
thusiastic boy may cling to the wise and
tender matron, who, amid the turmoil of the
world, and the pride of beauty, and the cares
of widowhood, bends down to him with counsel
and encouragement; earth knows no fairer
bonds than these, save wedded love itself."

But, while such bonds as these are fair, it is
much safer and better for the boy that the
wise and tender matron who counsels and
encourages him should be his own mother,
rather than any other woman.

To become such a companion to a son, just
entering manhood, a mother must use the
same innocent arts to win his respect and
admiration that any other woman would use.
A pretty dress, a becoming style of wearing
the hair, a gay little sparkle of mirthfulness
in conversation, are just as attractive to our
own boys as to any other young man.

But it is in sharing his interests and enter-
ing into his life, that the mother gains her
greatest power to influence her boy. My tall
son, who began to look down upon his moth-
er, though he is but sixteen years old, came
to me one day not long ago, holding in his
hand a sheet of paper on which was a mecha-
nical drawing. There was a great air of mys-
tery in all his movements, and, after satisfy-
ing himself that we were alone, he unfolded
to me the paper and the fact that it repre-
sented the plan of an invention that was even
better than that of Ingomar in the *Youth's*
Companion, whose fortunes we had been care-
fully following. It was a jumble of lines to
my inexperienced eyes, but I ventured an
opinion here, and a guess there, until, after
it was all explained, my boy proudly in-
formed me that "Some women wouldn't have
known anything what that plan meant;" and
I realized that, if I had failed him in his ap-
peal for sympathy, I should have been con-
signed, in his thought, to the class whom he
contemptuously called "some women."

So, what matters it if my preserve jars are
used for electric batteries, if my majolica
pitcher assumes a rosy tint inside from hav-
ing been used in a magic feat of turning
water into wine, and if I have to pose as
many times as an actress to furnish a subject
for my amateur photographer, so long as I
retain the confidence and affection of my
growing boys?

My twelve-years-old boy, whose partner-
ship with his grandfather in the agricultural
attempt to raise radishes and melons, interest-
ed some readers of *ZION'S HERALD* last spring,
and whose share of the profits, I will state,
was not embarrassingly large, is just enter-

ing this stage of experience as his brother
goes out of it into young manhood. So, for
some years to come, I am likely to be busily,
happily, and I hope successfully, engaged in
directing and developing "trial size" boys.

ABOUT MEN.

— Professor Georg Ebers, the famous Oriental
scholar, is blue-eyed, blonde-haired, side-whiskered
and singularly German looking. He is bed-ridden
through paralysis, yet his literary activity is un-
dimmed.

Last month Gladstone was invited to be present
at a festival given in behalf of a charitable enterprise.
He sent his declaration upon a postal card. At the
feet of the post card was put up at auction sale and
brought the goodly sum of \$80.

M. Chateaufort, the largest brass founder in
Canada, who died recently, left his fortune, estimated
at \$500,000, excepting a few thousand dollars which
goes to charity, to his employees. Three foremen are
left the business and capital to carry it on.

Robert Louis Stevenson has bought a planta-
tion of four hundred or five hundred acres near Apia,
where he intends to make his future home. He finds
the climate of Samoa to be better for his health than
any other place he has visited.

Lord Stanley of Preston, the Governor General
of Canada, is broad-shouldered, patrician-mannered,
and 49 years of age. He wears a closely-cropped
black beard, is devoted to a cold tub, and has taken
kindly to tobogganing.

Clinton Scollard, the poet, is professor of En-
glish literature at Hamilton College. Mr. Scollard is
a young man, rather handsome and extremely genial.
His success as a poet is unquestionable.

If, in the midst of writing a sermon, Rev. Dr.
Talmage needs a quotation, he seizes the volume that
contains it and tears out the desired page with ruth-
less hand. Then, taking his shears, he cuts out the
particular passage he needs, and pasting it on his
manuscript page tosses the book aside. There is
scarcely a book in his library that is not so mutilated.

— The Critic.

One of the foremost electricians in America
to-day is Nikola Tesla, a Slav; he is but 33 years old;
has been in this country but about four years. "He
is tall and spare, with a clean-cut, thin, refined face,
and eyes that recall all the stories one has read of
keenness of vision and phenomenal ability to see
through things. He is an omnivorous reader, who
never forgets."

When Henry M. Stanley arrived at Suva on
the 10th of January, his figure, dressed in gray
tweed, looked much slimmer than three years ago,
and his close-cut white hair emphasized his bronzed
face, with its hard-set lips and cold gray eyes. More
than ever he seemed the very embodiment of physical
endurance and mental self-control, and more than
ever was visible that singular pair-likeness to two
men as different from himself as from each other —
Gen. Gordon and Capt. Burton. He has the eyes of
Gordon and the lips of Burton. At times Stanley's
— seem to have that far-away light which was
Gordon's most striking feature. — *Harper's Bazar*.

OUR DUTY TO RAILROAD MEN.

H. E. S.

I WONDER, as we read the history of the
travels of our ministerial and lay brethren
through our own and foreign lands, why we
so seldom find a leaf out of their own personal
experience of Christian work on those travels.
I don't mean by Christian work, just now,
the preaching of the Gospel, or the conducting
of Sunday-school and missionary conven-
tions, but I mean personal contact with souls,
strangers though they may be. There is one
class of individuals who are greatly neglected
in this busy world of ours, and yet there is
hardly a Christian brother or sister among us
that has not some God-given opportunity to
reach these people. I refer to railroad men.

They hold our lives in their hands. We are
dependent on their watchfulness and careful-
ness as we journey from place to place. One
touch of the signal means life or death to us.
One carelessly-made letter in the telegram
may bring grief and sorrow into your life and
mine. One-half hour, or even less, of neglect
on the part of one individual — and perhaps
he may be the very least of all the employees
property, if not the loss of life.

And yet who of us hesitates to trust life and
property in the hands of these men? We be-
lieve them trustworthy, and that they will do
their duty. But have we no duty to them?
May the time not come when God will require
their souls at our hands? In this country, of
700,000 railroad men, over 400,000 are deprived
of all Sunday privileges. How far are you
and I responsible for this? The argument is
used by Christian people, and sometimes by
Christian ministers — "The cars will run any
way, and I may as well ride, as I need to go;"
but these same individuals reject the argu-
ment of the man who says, "Some one
will sell liquor, and it might as well be I."

But my object in writing this is not to dis-
cuss this oft-discussed question, but to awaken
a little personal feeling of responsibility on
the part of Christians for the souls of these
our brothers. Two years ago I was riding on
one of our Massachusetts railroads. Very
few were in the car, and I was sitting
nearly in the rear of it with my seven-year-
old boy. I nearly always carry with me
copies of the little book, "The Royal Rail-
road," when I travel, and the little fellow is
always interested in their distribution. A
brakeman came in and sat down directly be-
hind me. Presently I heard, "Mamma, why
don't you give him a book?" I replied, "You
may," so he took one from the satchel and
handed to the young man.

This opened the way for a little conversa-
tion, in which he made this statement, "I've
braked on this road three years, and you are
the first person who ever asked me if I was a
Christian. I guess they don't care much," and
then added, "Thank you, lady. My mother
is a Christian," and the tears came in his eyes
as he said, "She'll be glad you spoke to me."
Were there no Christians on that road during
those three years? Was there not one whom
God asked to speak to that young man? How
many, I asked, would tell the same story? Is
there not a duty as well as a privilege here
for some one, and may not that some one be
you?

I presume the large majority of our readers
know something of the work of the W. C. T. U.
in this direction, but I want to give just a
passage out of my own experience. I have
been local superintendent of this department
in my own town for three years, and as the
first of January comes around, I send each
office, or rather the worker in that office
under the control of railroad officials, a
Scripture Calendar, with a text for each of
the 365 days for the year. Many kindly
words of thanks have been received, and these

texts have been read by many who have never
taken Christ for their own Saviour. This
year, a few days after sending them out, I re-
ceived a letter from which the following is an
extract: —

"The calendar you sent me has been placed
in my saloon car, and I am thankful to think
that every day as I look upon the day of the
week and month, I can read a few words con-
cerning my new Master. It is a blessed
thought, too, that not only I will see those
words speaking of the Lord, but others will
see them and read them, and perhaps they
will help some one to see the light. . . . I
am a strong adherent of the Roman Catho-
lic belief, but have accepted the Lord
Jesus Christ as the only true Guide and true
Teacher, and the only Forgiver. . . . I think
your idea a grand one to circulate the words
of the Lord among the railroad men; they
are, as a rule, in much need of help."

Christian brother or sister, I ask you, in
the name of our common Lord, have you no
responsibility to carry salvation to these your
brothers? The next time you board the cars,
ask God to show you your work, and give
you grace to do it. "In His Name."

A BOW OF FLAME-COLORED RIBBON.

SEVERAL years ago there had been a long
"spell" of very rainy, gloomy, miserable
weather, so long that every one's spiritual
barometer corresponded with those hanging
just outside the drug-store doors.

On one of the darkest of these mornings, a
friend, living across the street from me, rang
the bell, was admitted, and, running up the
stairs, entered my room in a rather breathless
condition.

In her hand she held a bow of flame-colored
ribbon, quite the most vivid bit of coloring I
had ever seen in ribbon.

"Here," she said, "put this on! I can't
wear it, but you can, and I think we'll all go
mad if we don't see a bit of brightness some-
where!"

I laughed, put it on, concluded it did make
things look more cheerful, and started off for
my school. I watched the little ones as they
came in, saw their pleased looks and knowing
nudges of each other, and forgave them the
little whispers that went around. The moral
effect of the ribbon upon myself was truly
surprising to me; for my work looked
brighter, my tones grew more cheerful, and it
almost seemed as if a ray of sunshine had
broken through the dark mist that made the
day so disagreeable. The other teachers ex-
claimed at the ribbon, laughed over my de-
scription of my friend's bestowal, and re-
sponded to my invitation to come and take a
look at me if they began to feel depressed.

Ever since (for the ribbon seems to possess
eternal youth), when a very dark day comes,
some one is sure to come to my door and say,
"I thought this was a day for that ribbon!"
Since then I have added that bow to my plan-
etarium of little less dark than the darkest.

How many of us are apt to say, on a rainy
day or evening, "Well, nobody will come to-
night, surely, and I am going to bed to-
day!" Or, "It is such a rainy, gloomy
day that I guess this old dress is good
enough!"

Friends, it is not good enough. When the
day is pleasant, the sunshine will do the
cheering work that must be done by some
other means on a dark day. We need to use
"means of grace," or graciousness, when
material gloom seems gaining the ascendancy
over our spirits.

Get out your prettiest dress, put white into
its neck and sleeves, find the bright ribbon
that will give the finishing touch, and see if
you do not feel brighter and better. Then
notice the looks you receive from other mem-
bers of your family, and I feel very sure you
will feel repaid for your pains. Then, if you
go further, and make your tone and smile
match the brightness of the ribbon, I almost
think the family will conclude that rainy
days are "most as good as sunny ones." Try
it, I say.

Nothing is better for little children than to
have about them persons dressed in a cheer-
ful way. They are very susceptible to light-
ness and brightness, especially in "mother's"
dress. It is good for them, as well as for the
father and others, to have the mother change
her dress in the afternoon for something a
little more "dresy" than she has worn all
day.

It is a real rest to change one's dress, after
being busy in a plain one all day. I have a
feeling that clothes get tired, as well as peo-
ple, and can almost see the "ache" in my
dress as I hang it up in my closet on some
wearily day. Imagination? Perhaps so;
but if it is imagination that makes my family
feel more cheerful for my daintier dress,
brighter ribbon, or prettier brooch, it is just
as well to indulge their imaginations as their
reasons. Morals should be cultivated in ev-
ery possible way, and real cheerfulness is a
high degree of morality, I think. Mind you,
I say cheerfulness, and be very sure you know
what that is, and do not go confounding it
with mere hilarity.

The world is not so flooded with mental
and moral sunshine that it does not need our
little individual rays. Cheerfulness is a
good tonic for mental and moral weakness,
and cheerfulness may be expressed in many
ways. I bespeak your thought in this matter
and your action, too, and hope you will at
once procure the bit of brightness that corre-
sponds to my bow of flame-colored ribbon. —
JUNIATA STAFFORD, in *Christian Register*.

Little Folks.

LUCY'S LENT.

ALL the girls in Lucy Winter's class were
Episcopalians, and kept Lent. One of
them ate no butter while the season lasted,
and with the money thus saved she bought
shoes for some poor child. Another denied
herself candy, a third ate no meat, a fourth
gave up a costly indulgence, and devoted the
money thus earned to a good purpose.

Lucy was the youngest of the class; she
was interested and excited about the self-de-
nial practiced, and the daily church-going,
and wished earnestly that she, too, could keep
Lent. It was always pleasant to "go with the
crowd," and she was attracted, as generous
young people always are, by the idea of self-
sacrifice; but the Winter family belonged to
a sect in which Lent was not observed. Her
elder sisters joked about it as "form" and
ridiculous.

But to Lucy there was something sound
and rational in the idea of self-sacrifice. She
thought of it for a long time until summer
came; but could not Lent be kept in July as
well as in April?

She planned out her own Lent. For forty
days she would rise an hour earlier in the
morning. After school, from four until five
o'clock in the afternoon, too, she usually sat
in the orchard and read a story-book. She
would give those two hours up to helping
some member of the family with his work.
The Winters lived on a farm; everybody was
busy.

One day Lucy helped her mother cook the
breakfast; the next day she sewed for Susy
on the machine. She explained the sums to
poor, stupid Ben; she read the newspaper to
her blind uncle; she weeded the onion-patch
for her father.

She told nobody of her plan; she could
not boast to anybody that she was keeping
Lent. The most trying part of her sacrifice
was that no one noticed or praised her for it.
At times, too, it was almost unbearably tire-

some, and she was tempted to give it up alto-
gether.

If she could have gone to church and there
received encouragement, it would have been
easier; but all she could do was to utter a
silent prayer for help and strength while she
bent over the sewing-machine or the onion-
bed.

With every day, however, the task grew
easier. Her sisters no longer scolded her as
an idle tomboy, her father called her once or
twice his "helpful little Lucy," and, better
than all, her mother's eyes always rested on
her with a tender smile and a blessing. She
saw the struggle in the child's heart to do
right.

When the forty days were over Lucy rose
as usual an hour earlier, and in the afternoon
sat down to sew beside her mother, instead
of going to the orchard with her novel. The
pleasure of giving loving help to others was
now a keener delight to her than she could
find in either story or sleep.

Lucy's Lent lasted all her life. It was kept
in innumerable self-denying, unselfish acts
of going to the orchard with her novel. The
pleasure of giving loving help to others was
now a keener delight to her than she could
find in either story or sleep.

She appeared not unto men to fast, but
unto her Father who sees in secret. He re-
warded her openly. — *Youth's Companion*.

MY KINGDOM.

A little kingdom I possess,
Where thoughts and feelings dwell,
And very hard I find the task
Of governing it well:
For passion tempts and troubles me,
A wayward will misleads,
And selfishness its shadow casts
On all my words and deeds.

How can I learn to rule myself,
To be the child I should be,
Honest and brave, nor ever tire
Of trying to be good?
How can I keep a sunny soul
To shine along life's way?
How can I tune my little heart
To sweetly sing all day?

Dear Father, help me with the love
That casteth out my fear;
Teach me to lean on Thee, and feel
That Thou art very near;
That Thou art true and true,
That Thou art true and true,
That Thou art true and true,
That Thou art true and true.

I do not ask for any crown,
Nor seek to conquer any world,
Except the one within,
Be Thou my guide until I find,
By a tender hand,
Thy happy kingdom in myself
And dare to take command.

— Louisa M. Alcott.

Farm and Garden.

Not These Aphorisms to the Barn-Door.

"Who enters here leaves pipe

Review of the Week.

Tuesday, March 17.

A terrible colliery disaster has happened in Wales.

— Mississippi at New Orleans is higher than ever before recorded.

— Sir Peter Coates, of the well-known theatre, making firm of J. & P. Coates, has died in England.

— Secretary Windom has granted the Northern Pacific Railway permission to transport goods wholly by rail in western Canada from ports in Canada through the United States to other ports in Canada.

— The will of the late Hector C. Havemeyer, president of the Havemeyer Sugar Refining Company, gives \$250,000 to charities. The remainder of the estate, amounting to about \$2,000,000, is divided among his relatives.

— Municipal elections were held in several places in Maine yesterday. In Biddeford there was considerable trouble and a number of arrests in regard to the issue of naturalization papers.

— A special meeting of the Boston Executive Business Association, held at the Parker House last evening to discuss the revival of American shipping, a report of the majority of the Transportation Committee, favoring free ships for ten years, was adopted by a vote of 31 to 6.

— Two records in railway speed were broken yesterday. A train from New York to Washington, carrying a party of actors, made the distance in 4 hours and 17 minutes; the previous record was 5 hours and 13 minutes. A train was run yesterday from Philadelphia to Jersey City, a distance of 90 miles, in 58 minutes.

Wednesday, March 18.

— The dock laborers' strike in Liverpool delays ocean steamers.

— Ex-Congressman Tammie, who was shot by Kincaid at Washington, died yesterday morning.

— Lord Randolph Churchill savagely attacked the government in the debate on the adoption of the Yarnell report.

— Hon. Theodore Roosevelt addressed a large conference of Harvard College students in Sever, last evening, on "Public Life."

— The President has nominated Lieut. Colonel William Smith, Deputy Paymaster General, to be Paymaster General, with the rank of Brigadier General.

— The new tariff bill increases the duty on farm products, protecting American farmers from cheap competition with low-priced labor in Canada.

— Herr Krupp, proprietor of the extensive cannon foundries, has given \$500,000 for the erection of workmen's houses and a training school for women.

— The Naval Court of Inquiry to examine into the charges made against Commander Bowman H. McCalla of the U. S. S. "Enterprise" was opened at the Brooklyn Navy Yard Tuesday morning.

— William Hyde Appleton, A. M., Ph. D., has been elected president of Swarthmore College, N. J., by the board of trustees.

— A conference was held Tuesday between the Emperor, Herr von Tisa and Count von Szapary to consider the ministerial situation. It resulted in Herr von Tisa definitely resigning his office of Hungarian Prime Minister and the appointment of Count von Szapary to succeed him.

— Four of the miners who were entombed by the explosion yesterday in the Morsia colliery in Glamorganshire, Wales, have made their escape from the pit without assistance. They report that they passed over a number of dead men lying in heaps, and say they believe that none of those in the pit are alive.

— In the U. S. Senate a bill was introduced providing for the issue of national bank notes upon the deposit of silver bullion. Mr. Call's "Item" in the Record furnished food for a long discussion. The House passed public building bills, involving an expenditure of \$1,245,000. Corporal Tanner's administration of the Pension Office, and the admission of Wyoming were discussed.

— The United States steamer "Troquais" arrived at Port Townsend, Washington, yesterday in distress. She left Honolulu, Nov. 26, for Samoa. After leaving Gilbert Islands the piston rod of the forward engine broke, and the ship began leaking at the bow valve. A succession of heavy gales prevented the vessel from returning to Honolulu, and she was forced to go north. Provisions and fuel ran short and the officers and crew had been on half rations since Feb. 15.

— The Louisiana Lottery bill was passed by the U. S. Senate yesterday. It is to be enacted by the Louisiana Legislature. Of this sum the Diaz Government will provide \$1,000,000 in the form of a subsidy. The hotel when completed will be five stories in height and will contain 200 guest chambers, built about a court. It will be constructed of stone quarried 70 miles from the City of Mexico.

— The City of Mexico is to have the finest hotel on the American continent. It is to be erected by Mexican capitalists and its cost at the lowest estimate will exceed \$2,000,000. Of this sum the Diaz Government will provide \$1,000,000 in the form of a subsidy. The hotel when completed will be five stories in height and will contain 200 guest chambers, built about a court. It will be constructed of stone quarried 70 miles from the City of Mexico.

— The House of Commons rejected the Irish land tenure bill by 231 to 179.

— The Louisiana Lottery bill was killed yesterday in the North Dakota Legislature.

— An unlocked lamp alongside of the corpse of a workman named Morris, explains the explosion in the Morsia colliery.

— The Daily News states that the expenses of the Pan-American Exposition before the commission of inquiry amounts to \$37,000.

— The sensation on 'Change yesterday was the purchase of the Chicago, Burlington & Northern by the Chicago, Burlington & Quincy.

— The Senate will dispose of the Blair Educational bill next week. Senator Hoar made a very eloquent speech yesterday in support of the measure.

— The freshmen on the Mississippi and Arkansas Rivers are doing a great amount of damage. There was a rise of 18 feet in 24 hours on the Arkansas.

— The Maine Supreme Court has denied the motion for a new trial in the case of Stain and Cromwell, convicted of the murder of Cashier Barron of Dexter.

— Mr. Whipple will control the Parker House. The final meeting of the creditors of Messrs. Pynchard & Mann was held last night, when an assignment was made.

— Senator Plumb has invented a plan by which all the business transacted by the Senate in executive session may be made public without making public the speeches or comments on candidates.

— The amendment of Congressman Morse to the Oklahoma bill, prohibiting the introduction of liquor into the new Territory until it had been organized and qualified to decide the matter itself, was rejected by the House yesterday, but a similar amendment offered by Mr. Stewart of Georgia was adopted.

Friday, March 14.

— Benjamin F. Thurston, of Providence, a noted patent lawyer, is dead.

— The Blair Educational bill furnished the text for a spicy debate in the Senate yesterday.

— The Government was defeated in the House of Commons on a motion relating to the volunteer service.

— The books of ex-Treasurer Hemingway of Mississippi show a balance unaccounted for of \$334,612.10.

— The final test of the pneumatic guns of the dynamite cruiser Venerus was made yesterday on the Delaware River.

— Influenza is raging in Persia, causing seventy deaths daily. Several members of the Shah's household are among the sufferers.

— The Presidential campaign in Peru has resulted in some bloody collisions between the factions, and one massacre by Indians.

— The Paris Herald says that the French Government has decided to occupy Wydhay, a province of Dahomey on the slave coast.

— Representative Cannon of the House Committee on Appropriations denies that the expenditure will probably exceed the revenues for the coming fiscal year.

— The French Senate rejected a vote of confidence asked by Premier Tirard on the question of the commercial treaty with Turkey. The motion was defeated by a vote of 163 to 85.

— Major-General Sir Howard Crawford, British stone, controller and treasurer of the Duke of Connaught's household, was washed overboard from the steamer "Tangaroo" near Tenerife and drowned. His wife and daughter were on board the steamer.

— The Mississippi River and its tributaries continue to rise, and in places the water has

reached the highest flood level. In New Orleans the levees are flooded and streets submerged, and every effort is making to strengthen weak places. The levee in front of Memphis is in danger of breaking.

— The Rio Grande railway has 250 snow shovellers at work opening the blockade across the San Juan range at Cumbres, the east side of the divide. The snow is reported to be sixty feet above the top of the telegraph poles, and for miles on each side it is from twenty-five to forty feet deep—the deepest ever known in this locality.

— Sawell is fully committed for trial on the charge of murder.

— A French gunboat has bombarded Abomey, the capital of Dahomey.

— The strike of the stevedores at English ports is causing serious interruption to the sailing of vessels.

— Paymaster-General Fulton has resigned as chief of the bureau of provisions and clothing of the navy.

— The Labor Conference at Berlin will be opened today. The debates are, if possible, to be kept secret.

— The entire French ministry has resigned on account of the action in the Senate upon the commercial treaty with Turkey.

— Owing to incessant rains the river at Brisbane, Australia, overflowed its banks and inundated the town. The damage is estimated at \$300,000.

— The Chicago vestibule train on the Baltimore & Ohio road ran into a big bowlder yesterday, wrecking the train, killing one man and wounding several others.

— The trial in the Plack conspiracy case began in New York yesterday. Assistant District Attorney Goff opened, defining the charges and reviewing the circumstances of the case.

— A break occurred in the levee at Newport, Ark., and the town was flooded; business was suspended and the loss is immense; fences and everything movable in the surrounding country were swept away.

— In the U. S. Senate, Mr. Teller made a plea for the education of the colored race. In the House Mr. Perkins stated that the Cherokee outlet is not opened to settlement by the Oklahoma bill.

— The International Labor Conference opened in Berlin.

— The House held memorial services in honor of William D. Kelley.

— The new French cabinet is named. M. de Freycinet is at its head.

— One hundred thousand miners in Great Britain are on a strike.

— A break in the levee 1,000 feet wide near Raleigh, Miss., is reported.

— It has been decided to hold a musical world's exposition at Vienna in 1891.

— The work of the Pan-American Congress will probably be finished within thirty days.

— Gov. Goodell of New Hampshire is prostrated by paralysis; no hopes are entertained of his recovery.

— The name of Madison University has been changed to Colgate University, out of respect to the United States.

— The United States delegates propose building a monument in Washington to show their appreciation of the nation's hospitality.

— President Harrison orders the immediate removal of the "boomers" who invaded the Cherokee strip. Troops have been ordered out.

— Bishop Stanley of North Dakota was in Philadelphia on Sunday and told a pitiful tale of the destruction among the Chippewa Indians.

— Rev. Dr. Charles F. Thwing, pastor of Plymouth Congregational Church at Minneapolis, has declined the offer of the Chancellorship of the State University at Kansas.

— Congressmen Lodge has drafted a bill regulating congressional elections throughout the country and applying certain features of the Australian ballot system.

— In San Francisco, Mayor Ponder has approved an ordinance, recently passed by the board of supervisors, providing for the removal of the Chinese population to prescribed sections in South San Francisco, a district on the outskirts of the city.

— The Louisiana Lottery Company gave the city of New Orleans \$50,000 to repair the damage caused by the flood, and followed it with one of \$100,000 to the State, the money to be used in holding and repairing the levees. The check was returned by the Governor.

— The City of Mexico is to have the finest hotel on the American continent. It is to be erected by Mexican capitalists and its cost at the lowest estimate will exceed \$2,000,000. Of this sum the Diaz Government will provide \$1,000,000 in the form of a subsidy. The hotel when completed will be five stories in height and will contain 200 guest chambers, built about a court. It will be constructed of stone quarried 70 miles from the City of Mexico.

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speaking tubes, has slated roof, is well and handsomely furnished, and is credit to the church and an ornament to the town.

While the people contributed generously to its erection, it is but just to say that but for the munificent liberality of Mr. Isaac Emerson, with whom the idea originated, such a handsome and commodious parsonage would not have been possible. And no little credit is also due to Mr. J. T. Brown, of Melrose, the architect, who furnished the plans and superintended its erection, and brought the expense of the building within the original estimate.

— The Skepticism of the Day, and How to Meet It. After criticism and discussions had been invited by the chair, the next topic, "The Best Method of Promoting Revivals," was passed over on account of the absence of those assigned for its presentation, with the exception of Rev. C. W. Lowell, who had not been able to make preparation. Rev. G. H. Hamilton then read a paper, as an exegesis of John 3: 3, and criticism followed without discussion. Resolutions from the W. C. T. U. on the use of tobacco were presented and referred to a committee consisting of J. L. Hill, J. Simonton, and L. H. Massey.

At the evening session, the committee on the resolutions in regard to the use of tobacco made a report. Resolutions were presented and passed extending thanks for entertainment, and sympathy to the presiding elder, Rev. B. C. Wentworth, on the death of his mother. After preaching by Rev. L. H. Massey from 1 Cor. 1: 18, the presiding elder followed with some touching remarks, and L. H. Massey pronounced the benediction. This closed a profitable meeting to all those present.

— The Bangor Daily Commercial says:—

At the last meeting of the board of trustees of Grace Church, it was decided to ask Rev. F. C. Rogers to remain with the society for another year, making his fifth. This is the longest time that a pastor is allowed to stay with a Methodist Church, and the people are exceedingly sorry that it cannot be prolonged. They would like to have Rev. Mr. Rogers with them for five years longer, so regular has he made himself.

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followed. The third topic called for was an exegesis of 1 Peter 3: 9 by Rev. W. A. Taylor, the only one assigned; and not being prepared, an essay was called for by Rev. B. C. Wentworth, who was not prepared on account of family affliction. On account of the absence of brethren, the programme for the next day was taken up, and Bros. J. L. Hill and L. H. Massey read interesting papers on "The Skepticism of the Day, and How to Meet It."

After criticism and discussions had been invited by the chair, the next topic, "The Best Method of Promoting Revivals," was passed over on account of the absence of those assigned for its presentation, with the exception of Rev. C. W. Lowell, who had not been able to make preparation. Rev. G. H. Hamilton then read a paper, as an exegesis of John 3: 3, and criticism followed without discussion. Resolutions from the W. C. T. U. on the use of tobacco were presented and referred to a committee consisting of J. L. Hill, J. Simonton, and L. H. Massey.

At the evening session, the committee on the resolutions in regard to the use of tobacco made a report. Resolutions were presented and passed extending thanks for entertainment, and sympathy to the presiding elder, Rev. B. C. Wentworth, on the death of his mother. After preaching by Rev. L. H. Massey from 1 Cor. 1: 18, the presiding elder followed with some touching remarks, and L. H. Massey pronounced the benediction. This closed a profitable meeting to all those present.

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